CUNEIFORM TEXTS

FROM

BABYLONIAN TABLETS, &c.,

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PART XXXV.

(50 Plates.)

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Part XXXV of "Cuneiform Texts from Babylonian Tablets, etc.," contains texts from about sixty tablets and fragments from the Kuyûnjîk and other Collections in the British Museum. With the exception of about six tablets and fragments all are published for the first time.

The most important document of the group is the valuable syllabary No. 108862, which appears to have been found among the ruins of the ancient "city of Ashshur" at Ḳal'ah Sharḳât. This syllabary belongs to the "Second Class," *i.e.*, to the group of syllabaries in which a list of ideographs is given, accompanied by Sumerian equivalents and Akkadian (Babylonian) translations. The remainder of the texts published in this Part are historical, and belong to the class which is commonly called "epigraphs." These contain drafts of inscriptions intended to be cut in certain places on the bas-reliefs which lined the walls of the halls and corridors of Ashur-bani-pal's palace and temples at Nineveh, and upon statues. These inscriptions deal chiefly with important events or striking incidents in the reign of Ashur-bani-pal, chiefly in connection with his wars in Elam, and with the rebellion of Shamash-shum-ukin, his younger brother, whom he made king of Babylon, B.C. 668. The collection of epigraphs given herein is practically complete. Among the miscellaneous texts may be specially mentioned: 1. An inscription of Sennacherib, king of Assyria, B.C. 705–681 (K. 2620); 2. A fragmentary inscription of Tiglath-Pileser IV, king of Assyria, B.C. 745–727 (K. 2649); 3. An omen text of Ashur-bani-pal dealing with the affairs of Elam and Babylon (Rm. II, 455); 4. Three fragmentary texts containing oracles of Ishtar and Ashur to Ashur-bani-pal (K. 2647 + Rm. II, 99; K. 6064; Rm. II, 236).

The copies of the texts were made by Mr. A. W. A. Leeper, M.A., formerly Assistant in the Department, who also collected some material for a comprehensive description of their contents. During the war Mr. Leeper's services were requisitioned by another Department of the Public Service, to which he has now been finally transferred, and the completion of the lists, etc., which he had prepared for the preliminary section of this Part was therefore entrusted to Mr. C. J. Gadd, B.A., Assistant in the Department. Sections I–V in the form in which they appear in this Part are the work of Mr. Gadd.

E. A. WALLIS BUDGE.

DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES,
BRITISH MUSEUM.

October 1st, 1920.

I.

DESCRIPTION OF PLATES.

I.—Syllabary of the Second Class from Ashur (Plates 1–8).

The tablet numbered 108862, in its present condition, measures 17·5 × 10·5 cms. The top portion is broken away, but otherwise the text is excellently preserved. It is written in a minute and beautiful Assyrian hand which reproduces the most complicated signs with remarkable clearness; numerous perforations in the surface are not shewn in the copy. The text is a duplicate of that published by Prof. A. T. Clay in *Miscellaneous Inscriptions in the Yale Babylonian Collection*, Vol. I, Pls. XL–XLIX and LV, save that the present syllabary is of the so-called "second" class instead of the "third," omitting the column which gives the technical description of the signs. The main interest of this duplicate lies in the large number of restorations which it supplies for the mutilated parts of the Yale text, and in the occasional information given by variants which, however, are for the most part of little importance. In the following notes the two versions will be denoted respectively by L. (London) and Y. (Yale).

A comparison of the texts shews that some 14 lines are broken from the Obverse of L. in Col. I, and some 20 in Col. II. At the end of Rev., Col. III, only 7 or 8 have disappeared.

L., Pl. I, 4. The complicated sign, which is new, does not seem to correspond with the technical description partly preserved in Y. 18, and the explanation *šur-man-<nu>* is also a variant. The Sumerian *giš-ta-ê*, "the tall tree," is a new description of the cypress.

„ 9. *ki-ir* completes *S.A.I.*, 7696.

„ 11. *gi-ir-ag* is a new value for *KIL*, and may be added to *S.A.I.*, 7697.

„ 15. Sumerian value Br. 10166 with explanation Br. 10192.

„ 18. *ri-im* = *aibu*, *cf.* Delitzsch, *Sumer. Gloss.*, p. 284.

„ 19. Restores Y. 32, *lagab* = *árḳu*.

„ 29. The sign *KIL* + *LIŠ* is here identified as that which is wanting in Y. 39 and *S.A.I.*, 7872, the latter of which also shews that the technical name of 𒁹 is *dili-te-na*.

„ 30. This duplicate suggests that *bur-tum* is to be read for *šu-tum* in Y. 41 (*Miscell. Inscr.*, p. 86).

Pl. II, 41. *Ašte-azag-ga* ("bright throne") is given Br. 63 as a name of Larsa, but the place denoted by the ideogram, here and *S.A.I.*, 7846, is doubtful. The goddess Gula calls herself "queen of *aš-te*, queen of Larak" in a Tammuz hymn, Myhrman, *P.B.S.*, Vol. I, 5, Rev. 9.

„ 52, 53. Restore Y. 63, 64, and supply the Sumerian values *sidug*, *sidugga*. In 55, Ugar-Bâbi appears, on the analogy of 41 *supra*, and of Pl. VIII, 49, to be the name of a city.

„ 62. The variations from Y. 72 are noticeable, but the reading in L. of *KIL* + *kar-su-na* seems certain, though the signs are very minute.

Pl. III, 24. The fuller spelling restores the Semitic column in Y. 124, and makes reading agree with Br. 10499.

Pl. V, 1. *AD* is here shown to be the Sumerian value of this sign, and may be added to Br. 12256. It appears to be given in the copy, *Miscell. Inscr.*, Pl. XLV, 166, though read *LA* on p. 89.

„ 8. The Semitic column reads clearly *UD-a-zu*, but, in view of Y. 173 and Br. 11937, this may be a scribal error.

„ 16. *SÍG* + *NUN* confirms Clay's supposition, pp. 95, 181, and in L. 17–20. *SÍG* + *LAM* is the normal combination for these values.

„ 32. L. has the explanation *da-al-tu*, and Y. should therefore be read *dal-tum*.

Pl. VI, 63, 64. Since in 64, *PAP. IGIGUNU* = *AN. IGIGUNU*, i.e., *ilu Us-mu-u* (*S.A.I.*, 688), the same ideogram in 63 must be taken as = *ilu U-ga-ru*. In both cases, *PAP* may have the common equivalent, *ašaridu*. But in 63, *IGIGUNU* has the Sumerian value *ugur*, which is similar to *a-ḳar* | *LAGAB* + *IGIGUNU* | *ugaru* in Pl. II, 54. Moreover, *IGIGUNU* in Br. 7377 = *arḳu*, and in Pl. I, 19, *LAGAB* also = *arḳu*. It seems a possible conclusion that the signs *IGIGUNU* and *LAGAB* + *IGIGUNU* may be variant forms denoting the well-known deity of Umma, whose name is read *Ša-ra* on Pl. III, 11. Whether this be the true Sumerian form of the name is doubtful; it appears rather to be simply a loan-form of *šarru*, which was also equated with the signs *BÀR* and *BARUN*. It is not impossible, therefore, that behind this confusion of signs, the Sumerian name of the god of Umma was Agar or Ugar. In this case the god would be of the "vegetation" type, and this would be in accordance with his close connexion with Ininni or Ishtar; he is called her "son" by Gimil-Sin, *C.T.*, XXXII, 6. On his possible identification with a known local god, Khani, see Langdon, *Tammuz and Ishtar*, p. 153.

Pl. VII, 6. The last sign in the Sumerian column is clearly *aš*, and it is therefore probable that *ma-aš* = *PA* may be restored. As this value is assigned to the first element in *MAŠKIM*, a value *KIM* might be inferred for the second element.

18. L. restores the Sumerian reading *ḳe(!)-en-du-ur* (see List of Corrigenda); this appears to be the full form, of which both *-ḳu-dur* (Y.) and *en-dur* (*C.T.*, XII, 22, 38180, 5) are weakened variants.

Pl. VIII, 40. The reading of this passage *Ša-UR-TA* (!) *ilu NIN-IB* (see List of Corrigenda) in accordance with the practice of the scribe throughout, shews that *-urta* is the equivalent of *IB* alone, not of the whole combination *ilu NIN-IB*, and the reading of this name may be considered certain. The Aramaic writing is doubtless due to the loss of initial *-n* and the change of *r* to *š* (*cf.* Albright, *J.A.O.S.*, 38, 197). For the decayed pronunciation of *NIN*, glossed as *E* (*C.T.*, XXV, 3, 42–5), and other examples *ibid.* may be compared, especially 31, Rev. 16, where the full form *Nin-an-na* appears for *Inanna*. It is probable that the initial *n* came to be lost altogether in pronunciation, while the final *-n* was retained before a vowel, and assimilated or lost before a consonant. A personal name, Enurtash, apparently with a "Hittite" case-ending appears in a letter of King Mursil, *Keilschrifttexte aus Boghazköi*, Heft III, 3, 8 and 10.

65. The reading *kingusilla*, as the Sumerian word for this fraction, is given Br. 11228, and the explanation *pa-ra-as-RAB* appears Br. 10043. If *RAB* may possibly be used where *GAL* would be normal, the expression might stand for *parsu rabu* "the great division." In that case *parap* would be, not a loan-word from Sumerian, but a conventional abbreviation for a term in very common use.

The catch-line for the next tablet reads *Ḳa-aḳ-ḳu* = *ba-nu-u*, and there are slight traces of an ensuing colophon.

II.—Epigraphs of Ashurbanipal (Plates 9–36).

These texts are derived from a large number of fragmentary tablets, which originally bore a selection of copies from the numerous epigraphs over scenes and figures depicted on the stone wall-reliefs, and from the inscriptions upon statues, which stood in the temples or public buildings of Nineveh, the capital of Ashurbanipal. Examples of such epigraphs may be seen exhibited in the Nineveh Gallery, and in the Assyrian Saloon and Basement of the British Museum. Occasional fragments of colophons in these texts give interesting information as to the position of their originals. The well-known tablet K. 2674, here republished, bears a note to the effect that it is a copy of an inscription which stood "before the king"—presumably the king's statue. Two other texts (Rm. 2, 303 and K. 2642) are taken from the celebrated Bît-Riduti, its "south wall" or "south building." Others are said to be from the "eastern building, upon the walls," pl. 21. from "upon the walls of Bit-(?)," and from "before the statues of the *abkallê*" (Rm. 40, Rev. l. 12). On Plate XVII, there is an interesting note:—"of E-kúr, bronze (?)"; the temple in question

must be the local house of Enlil at Nineveh, not the great E-kúr of Nippur. Similarly, in another colophon of Ashurbanipal (V, R., 52, Col. IV, 32) there is mentioned a local E-zi-da at Nineveh, named after the great Nabû-temple of Barsippa.

In contents, these scattered notices range over most of the historical records of Ashurbanipal's reign; they are like the short extracts which accompany illustrations in a modern book, and it is clear that almost every important or picturesque incident must have been depicted in the reliefs. Throughout his reign, Ashurbanipal was constantly engaged with the affairs of Elam, and it is to these preoccupations that the greatest number of these epigraphs refer, more particularly to the defeat and execution of Te-umman, and to the history of Tammaritu, who appears first as fighting on the Assyrian side against Te-umman, whom he was said to have slain with his own hand. His subsequent revolt against his father Ummanigash, his alliance with Shamash-shum-ukin, his deposition by Indabigash, his flight, sufferings, and final reception by Ashurbanipal, all find their place in these texts. Next in importance, as in number of references, comes the great rebellion of Shamash-shum-ukin; but there is scarcely a campaign or striking incident recorded in the Annals which is not to be found among these epigraphs. References to the foregoing events, as well as to the Egyptian war with Tirhakah, the Arabian expeditions, and the punishment of Mannai and Gambulu, may conveniently be found by means of the list of names. In the Nineveh Gallery (Nos. 48–50) there is a relief depicting the reception of envoys from Urarṭu; the accompanying text (published by G. Smith, *History of Assurbanipal*, p. 147) appears in a variant form, Pl. XXXI, Rev. 9–12. The two general introductions contained in Pl. XVI do not refer to Ashurbanipal; the first may be attributed to Sennacherib through the mention of the Elamite king, Umman-menana (cf. *K. Catalogue, Index*, p. 2206), while the second may belong to Esarhaddon.

Another class of texts also represented here has perhaps a doubtful title to the style of "epigraphs." K. 2647 + Rm. 2, 99 (Pl. XIII–XV) contains a number of short sections of somewhat miscellaneous contents, but having this in common, that they are addressed to the king, and purport to be the words of a divinity, either Ishtar of Arbela, or, perhaps more probably, Ashur himself, who is represented as speaking in similar terms to Esarhaddon in K. 2401 (Craig, *Rel. Texts*, I, 22–25). This passage, as well as the legible parts of the present text, is translated in Langdon, *Tammuz and Ishtar*, pp. 134 and 146). The deity enumerates (no doubt in a strain of prophecy *post eventum*), certain warlike achievements of the king, particularly his triumphs over Elam and Shamash-shum-ukin, and enjoins him to maintain the offerings of the gods and repair their shrines, assuring him of the continued favour of the gods, and especially of the speaker. Save for their disconnected nature these communications are reminiscent of the messages and dreams sent by Ishtar to Ashurbanipal before the battle of Tulliz and the crossing of the Idide. If these sections are really epigraphs as the numbers noted against them on Reverse (*cf.* Sm. 1350) seem to indicate, they are possibly taken from a scene which depicted the divinity appearing in some such dream to the king. K. 6064 (Pl. XXVI) is still more mutilated than the last, but seems to contain a similar series of revelations, in which the king is promised an unfailing supply of soldiers, and a crushing victory, apparently over Elam—"as the storm doth the reeds, so the foot of (thy) servants shall smite them down,"—and he is again assured of the special favour of the god. Finally, the small fragment (Rm. 2, 236) Pl. XXX) contains texts of the same kind. In this case, the revealing god is certainly Ashur, as is shown by the reference to E-ḫarsaggal-kurkurra, a temple of Ashur mentioned in the inscription of Adad-nirari I (IV, R., 45, 28). There is also, in this section, a text of another class, too fragmentary to yield any connected sense, but clearly to be identified as a prayer, probably of Ashurbanipal, and comparable with the prayer to Ashur contained in Pls. XLIV and XLV. It forms the conclusion of a tablet containing ordinary epigraphs and is addressed to several gods, invoking Ea, Marduk, Ninurta, and Nergal to bestow their blessing that "joyful tidings may be established," and is to be followed by an incantation.

In this section certain points of detail may also be noticed. The name omitted by the scribe, Pl. IX, 16, is probably to be restored as Tamritu from the existing relief in the Nineveh Gallery (G. Smith, 143, No. 2), and the similar lacuna, Pl. X, 4, must be occupied by the name of Urtaku, son-in-law of Te-umman (*ibid.*, 144, No. 2). These omissions seem to show that the texts are drafts for the reliefs which were subsequently carved. The divine name read Kur-ri in X, 23, and XII, 18, occurs on a duplicate K. 2637, 8 as Še-ri (Br. 7446), and a close examination of the two former passages shows that it was so written there also, though very indistinctly.

The epigraph of XVII, 1–6, survives on an existing relief (G. Smith, 199). On the left side of K. 7596 (Pl. XXII) there is an interesting reference to a little-known work of Ashurbanipal, the rebuilding of E-khul-khul, the temple of Sin at Kharran. The conqueror boasts that he forced the enslaved kings of Khatti to labour at this menial task. A fuller account of this is given in the last lines of K. 2675, published by S. A. Smith, *Keilschr. Asurb.*, II, 12, where it is said that the conquered kings of the sea-coast were compelled to hew stone for the temple. The tablet Sm. 1350 seems to contain extracts from a fuller collection of epigraphs; there are three general headlines over prominent figures, and, of the remaining texts. three are marked as Nos. 1, 2, and 27, while the remainder are unnumbered. In this text, as well as in 83–1–18, 442, Obv. 5, is mentioned the gate Lilbur-ishshakku-^{ilu}Ashur, before which the head of Te-umman was exposed to insult. This is the first of the seven gates "towards the sunrise, on the south and east," which were constructed by Sennacherib in the wall of Nineveh; a detailed account of these buildings is given in the Sennacherib cylinder, *C.T.*, XXVI: for this gate see *ibid.*, Pl. 31, 74, and the Introduction, p. 18. The name Ninurta-uṣalli on the Edge of Sm. 1350 is clearly a scribal error for Nabû-uṣalli (Cyl. B., VI, 75). Finally, 83–1–18, 388, which is doubtfully described as "epigraphs" in the *K. Catalogue*, appears to be a fragment of a "contract."

Tablets previously published in whole or in part are:—K. 2674 (III R. 37: G. Smith, *Assurbanipal*, 140: S. A. Smith, *Keilschr. Asurb.*, Heft. III, 1), K. 4457 (G. Smith, 191), K. 2637 (*ibid.*, 148), K. 3096 (*ibid.*, 295), and K. 2647 + Rm. 2, 99 (Langdon, *Tammuz and Ishtar*, Pls. IV and V).

III.—Omens of Ashurbanipal (Plates 37 and 38).

The text of Rm. 2, 455, here published has long been known to bear upon the history of Ashurbanipal and Shamash-shum-ukin, but its augural character does not seem to have been recognised. Written in Babylonian script, it may best be compared with a similar version (King, *Chronicles*, II, 139, 141) of the celebrated "Omens of Sargon and Naram-Sin," with which it is closely parallel in form. Each section first described the phenomenon noted in the entrails of the victim, and went on to relate the historical events which ensued. In the first portion which is legible (Rev. 1–4) the augural text has disappeared, but the events to which it referred are the defeat of the sons of Bêl-iḳisha of Gambulu, the degradation of their leader, who was forced to carry the severed head of Te-umman hung round his neck, and the triumphal return of the victor to Nineveh with music. The remainder of the text is concerned entirely with the revolt of Shamash-shum-ukin, and the support given to him by the contemporary kings of Elam, Ummanigash and Tammaritu (here called Tammarit). Additional details are added here and there, but the incompleteness of the text makes the connexion difficult to follow. In the first section the overthrow of Ummanigash by Tammaritu is related; the next refers to Ashurbanipal "whom Ashur (?) and Ishtar love and have made him the beloved of their hearts." Tammaritu with "his seer, and the chief of his senate" plots to aid Shamash-shum-ukin, and makes submission, though it is not clear to whom. A general section then relates how the gods marched with the hosts of Ashurbanipal to the defeat of his enemies. The following omen (for the form of which *cf.* Boissier, *Textes Relatifs à la Divination*, 168) is that under which Shamash-shum-ukin fought with the army of Assyria, was defeated and captured; the omen is said to be "unfavourable." The contents of the last section are obscure, but it seems to contain a message from the augur inviting the king to consider this collection of portents. Other omen-texts of Ashurbanipal are published by S. A. Smith, *Keilschr. Asurb.*, Heft III, Boissier, *op. cit.*, 161–6, and *Documents*, I, 47.

IV.—Miscellaneous Epigraphs (Plates 39–43).

Most of the fragmentary texts in this section have not sufficient connexion to allow any very certain identification. The most interesting is the fragment K. 2649, which, by the mention of Gâl'a (Rev. 3), is shewn to be an epigraph of Tiglath-Pileser IV (Pul) who attacked the northern and eastern sides of the Israelite kingdom "in the days of Pekah, king of Israel" (2 Kings xv, 29). Of the rest Bu. 91–5–9, 152, bears on the Reverse a list of statues, the first of which stood in the library; it may be assumed that these statues bore inscriptions, copies of which were contained in this and other tablets. Most of these texts, however, may be referred to Ashurbanipal by comparison with existing duplicates, or by the mention of names. K. 6397 concerns Te-umman, Sm. 713 is a duplicate of K. 4457, K. 4527 contains the epigraphs published by G. Smith, 143, and 81–2–4, 403, mentions Sharru-ludari.

V.—Inscriptions of Ashurbanipal (Plates 44–50).

The long prayer to Ashur (K. 3408) is a kind of thanksgiving for the various victories granted to the king. Having celebrated the greatness and power of the god, the prayer proceeds to relate the number of the enemies who have been overthrown, Dunanu of Gambulu, Aplia, Te-umman, the Mannai, and the Akkadians, who, during the revolt of Shamash-shum-ukin are said to have called in the aid of the formidable Umman-manda, or Median tribes. The prayer concludes with renewed praises of the god, and a petition for a continuance of his favour. K. 11289 is a fragmentary duplicate of Cyl. B. VI, 54–66, K. 13440 of B. IV, 70–74, and K. 11389 of B. VI, 25–32. K. 1609 begins with a general historical introduction in which the king claims the special patronage of Ishtar of Arbela (her temple, E-gashan-kalama, is mentioned, Obv. 3). His genealogy and titles follow, and lead up to the revolt and deposition of Tammaritu. The names of members of the Elamite royal family form a kind of incomplete genealogy, of which a duplicate is published in G. Smith, 195 (K. 2825). The last portion of the text is much broken, but appears to describe the dedication of a bow, overlaid with gold, to the goddess Ishtar in Arbela. K. 1364 (of which Rev. 5–10 is published, G. Smith, 243) relates again to the affairs of Elam; the defeat of Te-umman, the succession of Ummanigash, his support of Shamash-shum-ukin, the revolts of Tammaritu and Indabigash, and the recovery of the goddess Nana, whom Ashurbanipal restored to Erech, whence she had been carried away in an ancient raid by Kudur-nankhundi the Elamite. The Tammaritu mentioned in Obv. 8 is, of course, the elder of that name, third brother, not son, of Ummanigash.

The last two plates contain fragments of a cylinder-inscription of Ashurbanipal, a duplicate of B.

I.

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CORRIGENDA.

Plate 4, 37. For *TU-KU* read *TU-KUL.*
„ 4, 48. For *ni-i-ŠID* read *ni-i-ru.*
„ 7, 8. For *MA-ḫa-tu* read *šá-ḫa-ṭu.*
„ 7, 18. For *I* read *KAN.*
„ 7, 21. For *GI-IT-RI* read *GI-IT-RU.*
„ 8, 40. For *UR-RU* read *UR-TA.*
„ 9, 7. For *SAG.* [illegible] read *SAG.* [illegible].
„ 10, 23 } For *kur-ri* read *še-ri.*
„ 12, 18 }
„ 14, 5. For *MA* read *GAL.*
„ 17, 7. For *amel KU·PA·MEŠ* read *amel LU·PA·MEŠ* (*mukîl appâte*).
„ 30, K. 2623, Obv. 6. For *PA* read *AŠ.*
„ 44, 12. For [illegible] read [illegible].
„ 47, Obv. 12. For [illegible] read [illegible].
„ 48, Rev. 11. For *na-ri-e* read *na-gi-e.*

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K. 12863, *see* K. 12050.		
K. 12865 + K. 12884 + K. 13960	XXVIII	23
K. 12884, *see* K. 12865.		
K. 12886 + Sm. 1743	XXVIII	34
K. 12887	XXVIII	14
K. 12888	XXVIII	26
K. 13440	XXXV...	46
K. 13443	XXVIII	18
K. 13601	XXVI ...	48
K. 13652	XXXV...	29
K. 13653	XXXV...	36
K. 13677	XXVI ...	50
K. 13741	XXXV...	29
K. 13765	XXXV...	36
K. 13959	XXVIII	18
K. 13960, *see* K. 12865.		
K. 13961	XXVIII	26
K. 13986	XXXV...	41
K. 14180, *see* K. 12840		
K. 14214	XXXI ..	22
K. 14363	XXXIV	18
K. 14373	XXXIV	14
K. 14611	XXXIV	17
K. 14727	XXXIV	15
K. 14788	XXXIV	18
K. 14943 + 81–7–27, 94	XXXIII	12
K. 14945	XXXIV	17
K. 14991	XXXIV	17
K. 15525	XXXIV	17
K. 16242	XXXIV	14
K. 16255	XXXIV	14
K. 16350	XXXIV	17
K. 16686	XXXIV	18
Sm. 162	XXXIII	11
Sm. 236	XXXI ...	45
Sm. 238	XXXI ...	7
Sm. 241, *see* K. 3985.		
Sm. 321, *see* K. 6720.		
Sm. 439	XXX .	17
Sm. 502	XXVIII	35
Sm. 586	XXX ...	12
Sm. 713	XXXV...	41
Sm. 777	XXVI .	49
Sm. 779	XXVIII	35
Sm. 823	XXX ...	50
Sm. 826	XXVIII	48
Sm. 916	XXXI ...	22
Sm. 941	XXIX ...	47
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Sm. 1257	XXX ...	32
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Sm. 1525	XXXI ...	8
Sm. 1532	XXVII	30
Sm. 1743, *see* K. 12886.		
Sm. 1878, *see* K. 1713.		
Sm. 1900	XXVII	31

Registration Number.	Part.	Plate.
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Sm. 1927	XXVIII	18
Sm. 1950	XXXV..	29
Sm. 2010, *see* K. 2674.		
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Sm. 2106	XXXIV	42 fol.
D.T. 64 + 82–5–22, 27	XXXIV	5 fol.
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Rm. 44	XXXI ...	34, 35
Rm. 108	XXXI ...	34, 35
Rm. 115	XXX ...	7, 8
Rm. 138	XXX ...	49
Rm. 153	XXX ...	31
Rm. 155	XXIX ...	48, 49
Rm. 273 + Rm. II, 104	XXX ...	20
Rm. 480	XXX ...	12, 13
Rm. 482	XXXI ...	23
Rm. 570	XXX ...	20
Rm. 673 (91131)	XXXIV	19 fol.
Rm. 674	XXXIV	19 fol.
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Rm. II, 106	XXX ...	23, 24
Rm. II, 107	XXVIII	30
Rm. II, 108	XXXI ...	26
Rm. II, 120	XXXV...	23
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Rm. II, 205	XXVIII	20
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82–3–23, 56	XXVIII	1
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83–1–18, 467	XXX ...	21
83–1–18, 608	XXXIII	12
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Ki. 1904–10–9, 248 (99216) ...	XXXIV	14
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1912–7–6, 2 (104738)	XXXIV	26 fol.
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22460 (D. 82–2–23, 2252) ...	XXXII	7, 8
22468	XXXIII	50
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23823	XXIX ...	3
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27780	XXIX ..	7
28435	XXIX ...	16
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28447	XXIX .	1
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28473	XXIX ...	2
28474	XXIX ...	6
28475	XXIX ...	1
28476	XXIX ...	4
28508	XXIX ...	2
28510	XXIX ...	5
28531	XXIX ...	5
28558	XXIX ...	2
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28588	XXIX ...	4
28840	XXIX ...	6
29655	XXIX ..	30
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80258 (Bu. 91–5–9, 393)	XXXIII	30
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80340	XXIX ...	25
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80410	XXIX ...	27
80484	XXIX ...	12
80558	XXIX ...	14
80594	XXXIII	8
80612	XXIX ...	23
80616	XXIX ...	21
80625 (Bu. 91–5–9, 763)	XXXIII	46
80685	XXIX ...	13
80714 (Bu. 91–5–9, 852)	XXXIII	36
80723	XXIX ...	11
80727 (Bu. 91–5–9, 865)	XXXIII	44
80728 (Bu. 91–5–9, 866)	XXXIII	45
80757 (Bu. 91–5–9 895)	XXXIII	32
80797	XXIX ...	18
80802	XXIX ...	15
80816	XXIX ...	40
80840	XXIX ...	26
80878	XXIX ...	9
80881 (Bu. 91–5–9, 1021) ...	XXXIII	44
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Registration Number.	Part.	Plate.
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97675	XXIX ...	36
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98918	XXXII	5
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103393*a*	XXXIII	17
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103445	XXXIII	14
103446	XXXII	45
103447	XXXII	46
103448	XXXII	48
103450	XXXII	26–29
103848	XXXIII	25
104411	XXXIII	50
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104438	XXXII	13
104443	XXXII	47
104457	XXXII	47
104458	XXXII	23
104721	XXXIII	50
104737 (1912–7–6, 1)	XXXIV	19 fol.
104738 (1912–7–6, 2)	XXXIV	26 fol.
104838	XXXIII	50
104852 (1912–7–8, 1)	XXXIV	19 fol.
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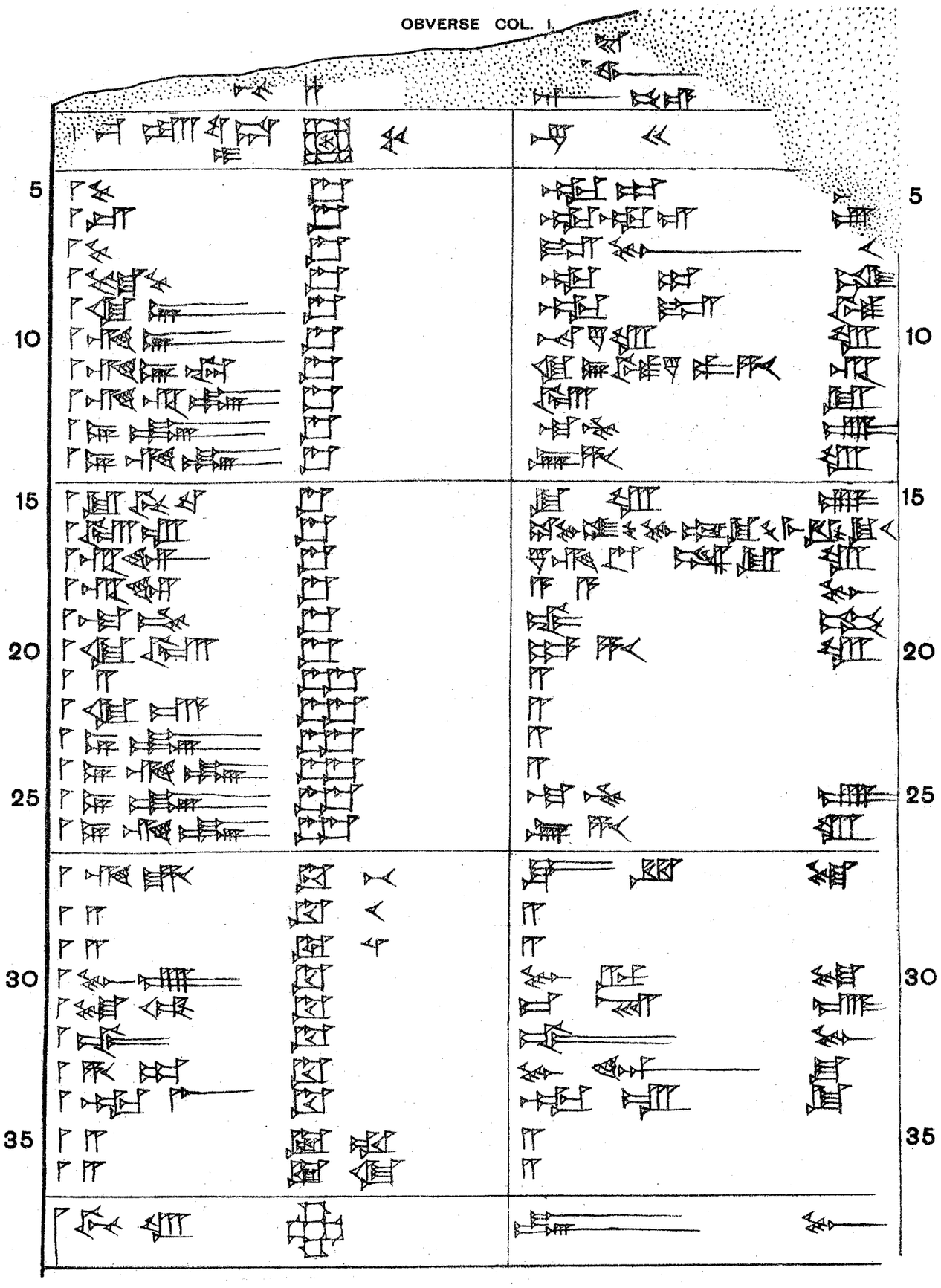
SYLLABARY OF THE SECOND CLASS.

FROM ASHUR.

No. 108862.

OBVERSE COL. I.

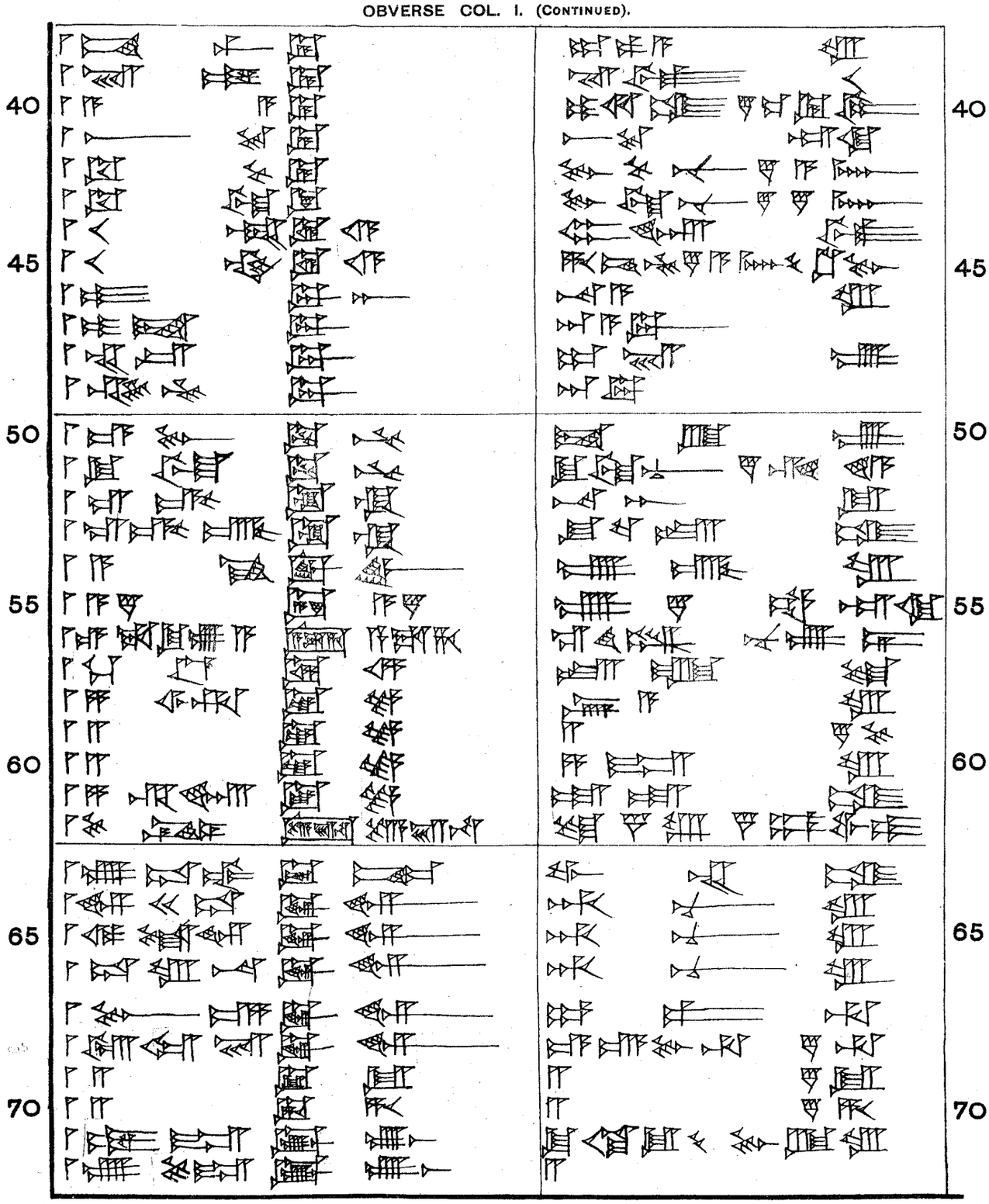


SYLLABARY OF THE SECOND CLASS.

FROM ASHUR.

No. 108862.

OBVERSE COL. I. (CONTINUED).

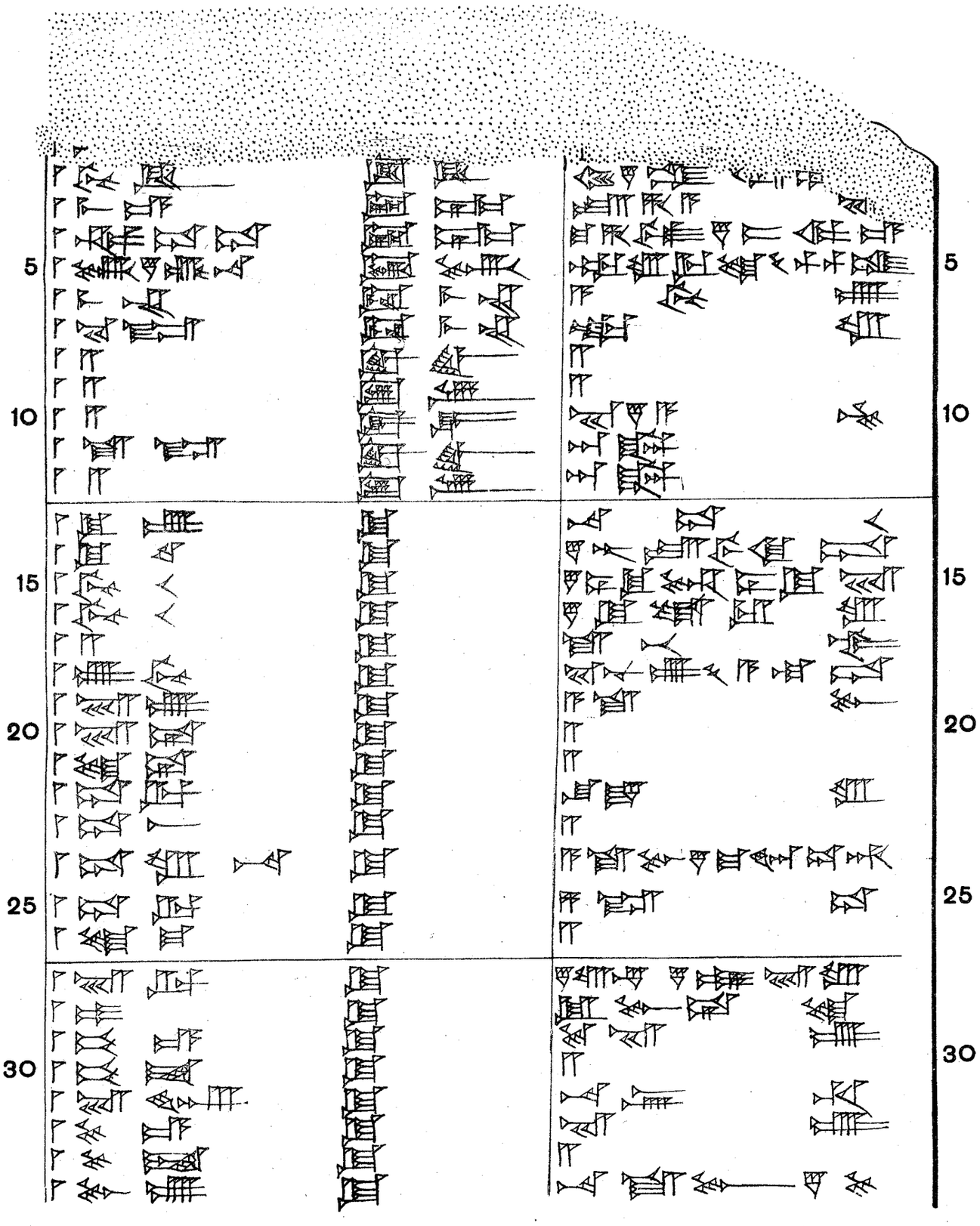


SYLLABARY OF THE SECOND CLASS.

FROM ASHUR.

No. 108862.

OBVERSE COL. II.

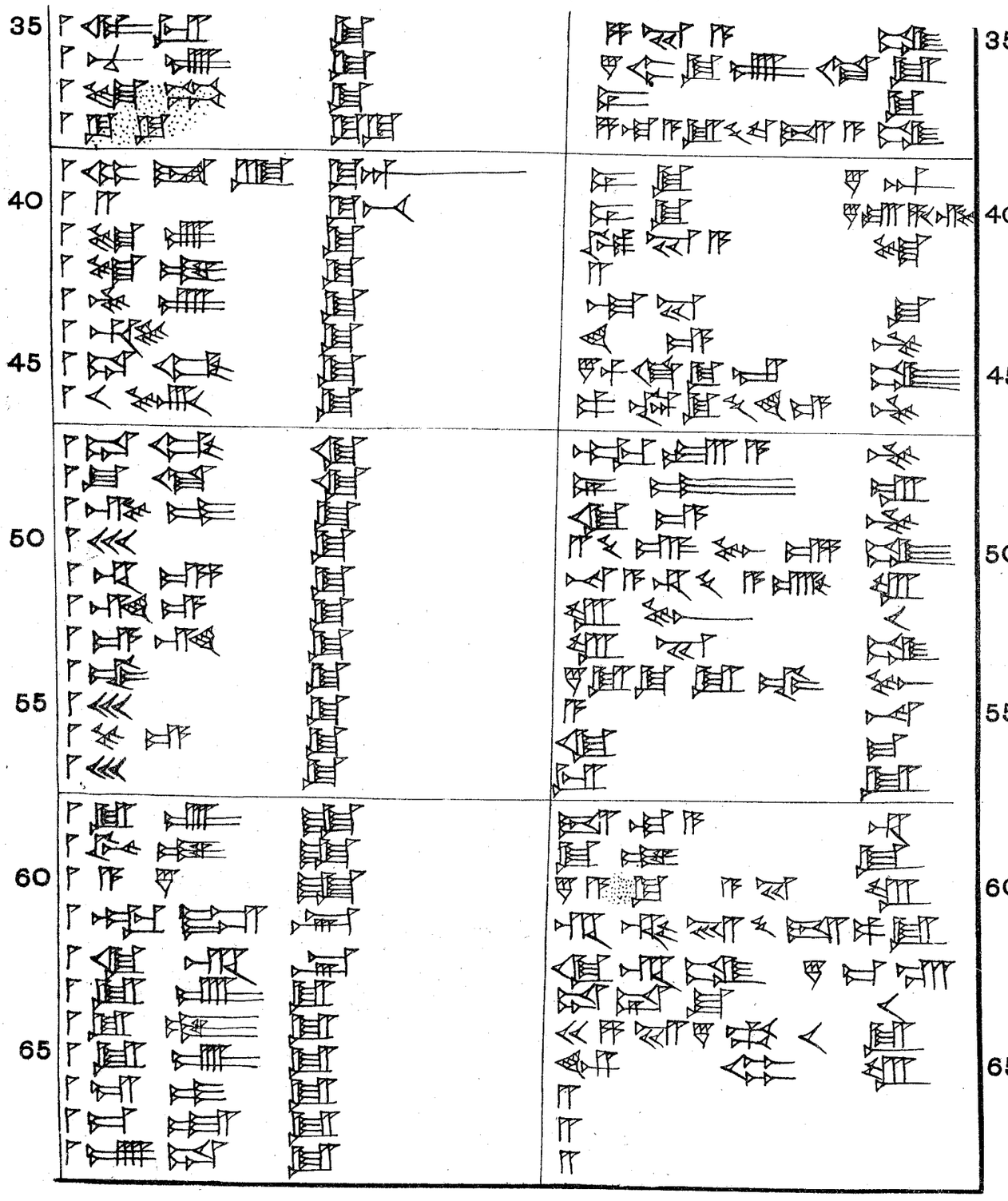


SYLLABARY OF THE SECOND CLASS.

FROM ASHUR.

No. 108862.

OBVERSE COL. II. (CONTINUED).

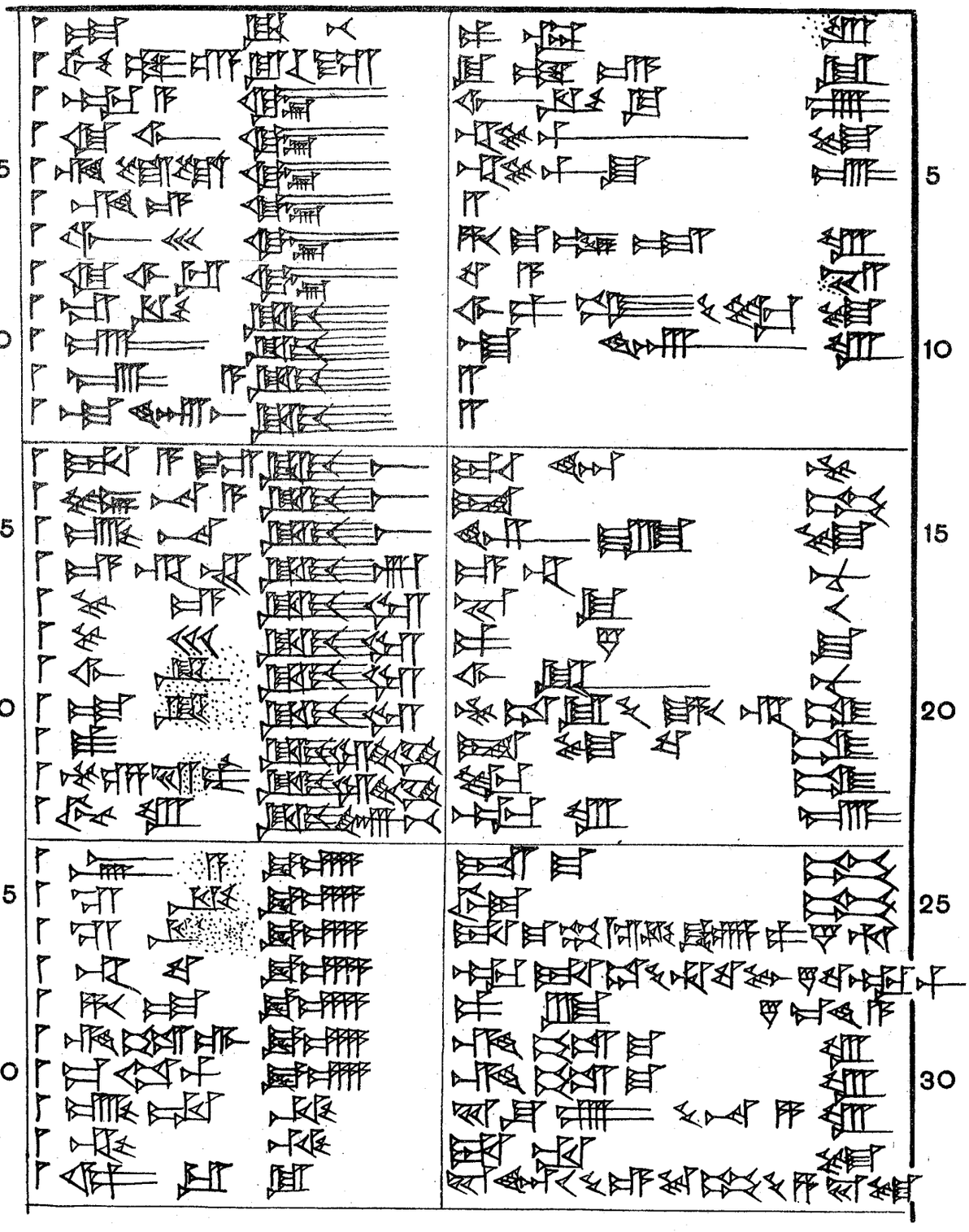


SYLLABARY OF THE SECOND CLASS.

FROM ASHUR.

No. 108862.

REVERSE COL. III.

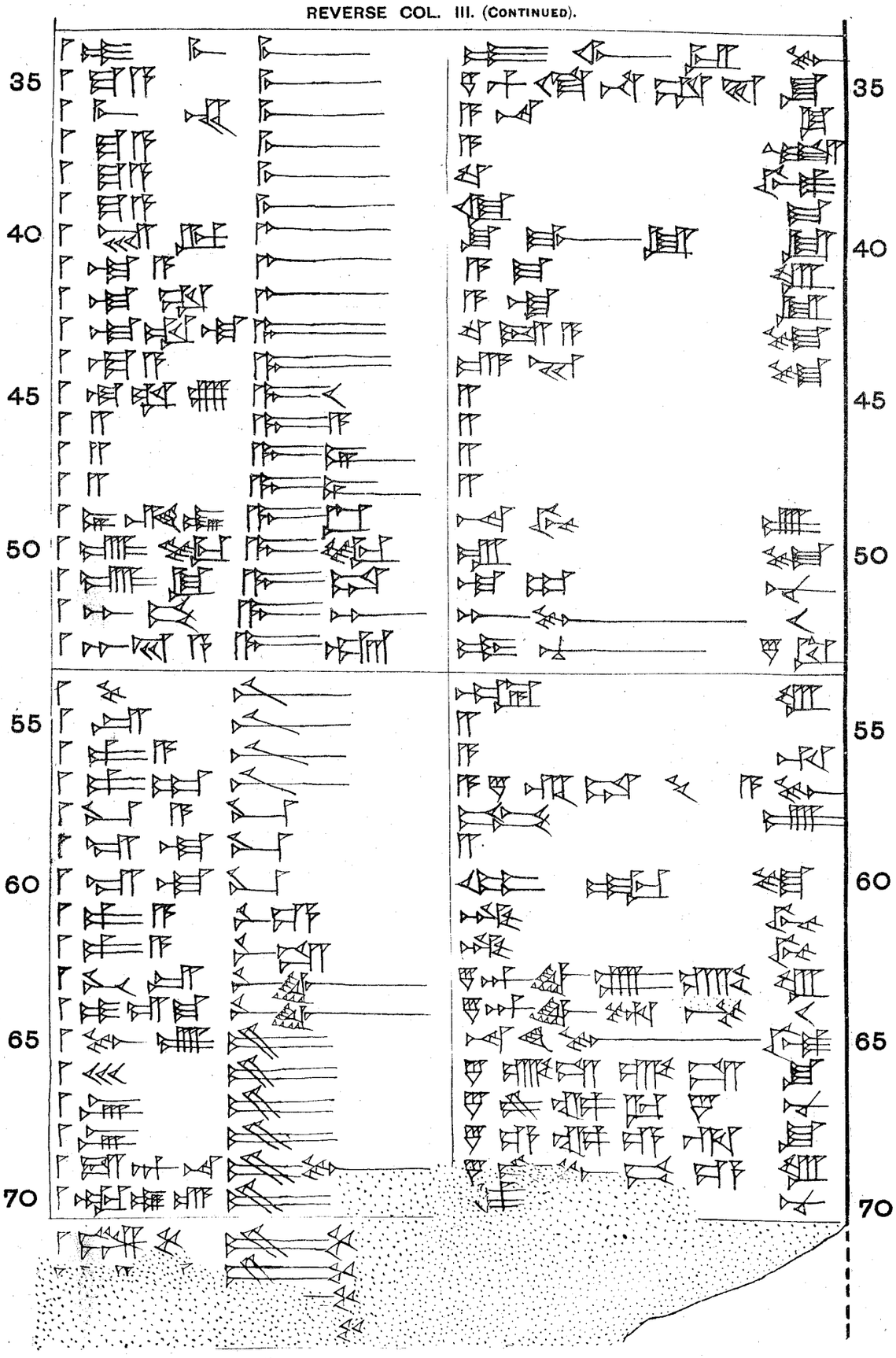


SYLLABARY OF THE SECOND CLASS.

FROM ASHUR.

No. 108862.

REVERSE COL. III. (CONTINUED).

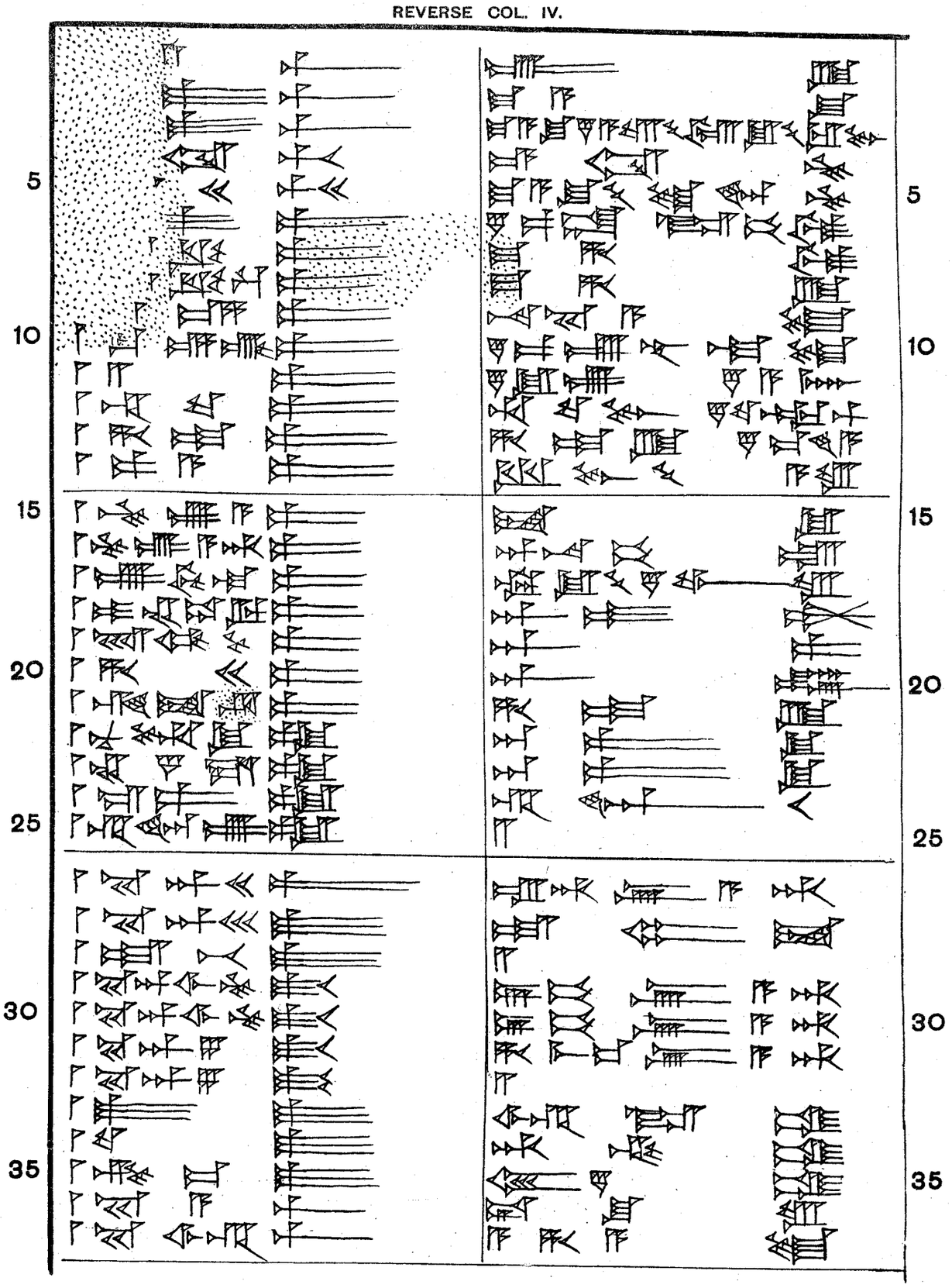


SYLLABARY OF THE SECOND CLASS.

FROM ASHUR.

No. 108862.

REVERSE COL. IV.

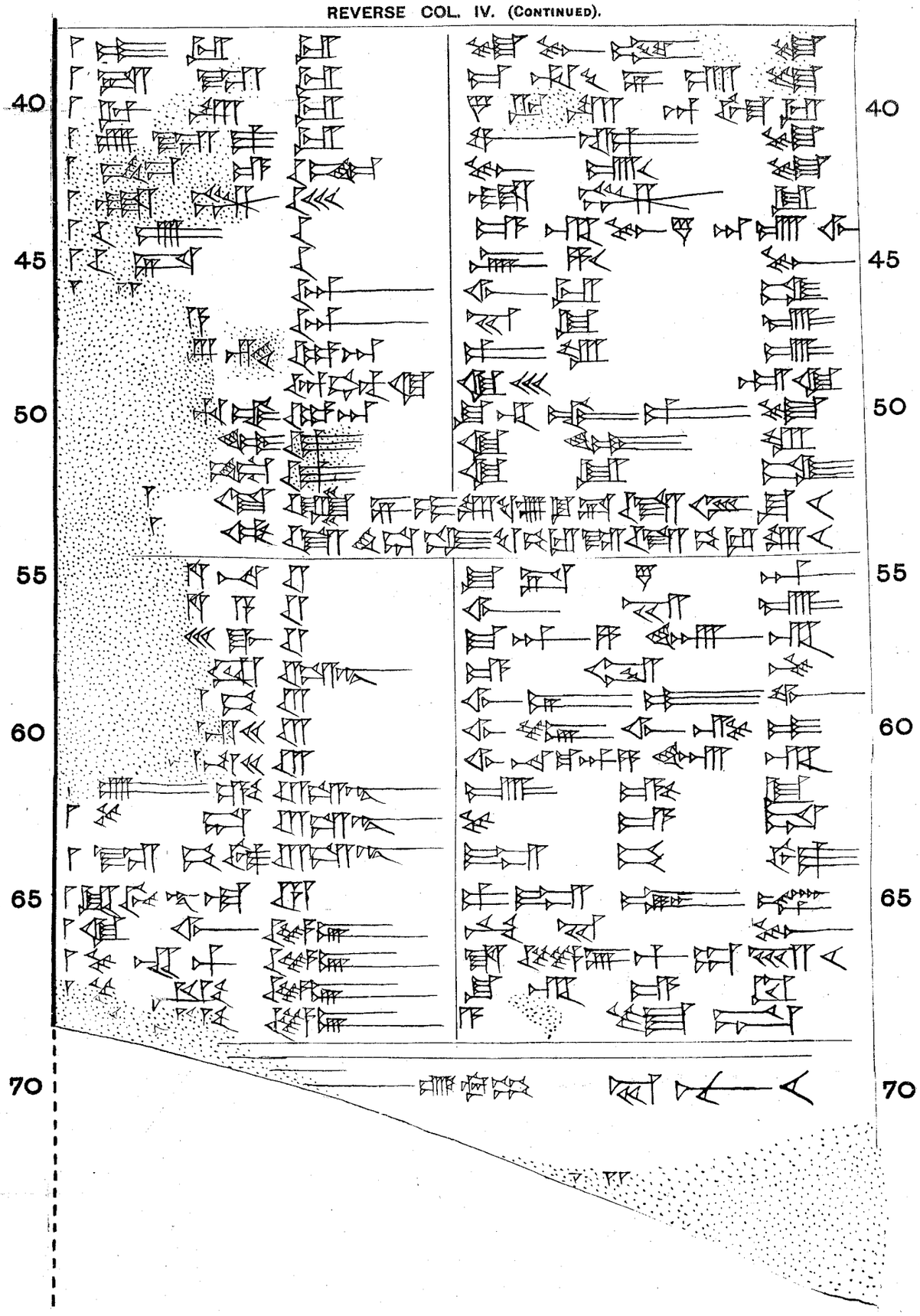


SYLLABARY OF THE SECOND CLASS.

FROM ASHUR.

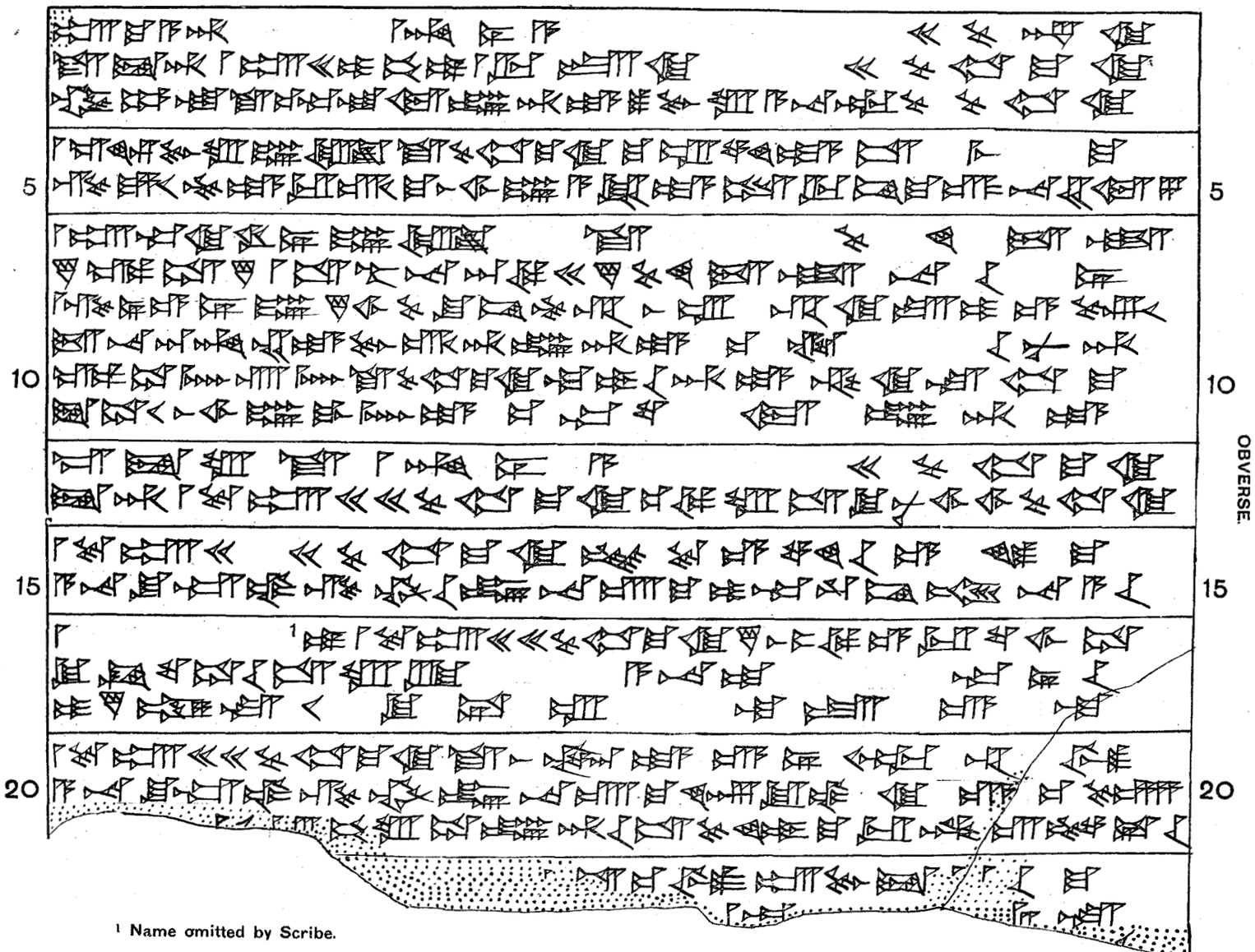
No. 108862.

REVERSE COL. IV. (CONTINUED).



K. 2674 + Sm. 2010 + 81—2—4, 186.

OBVERSE.



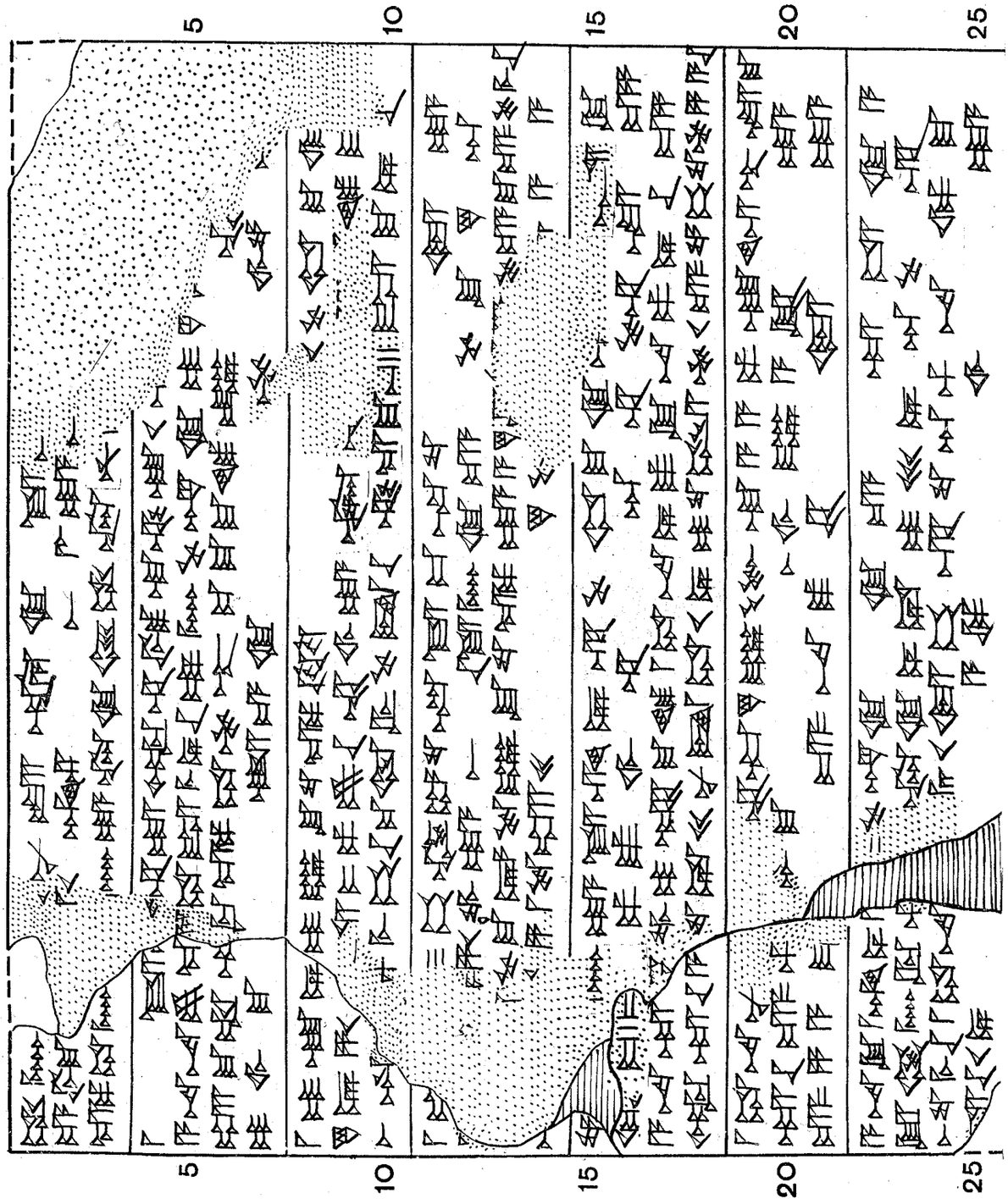
[1] Name omitted by Scribe.

ASSYRIAN HISTORICAL TEXTS.

EPIGRAPHS OF ASHUR-BANI-PAL.

K. 2674 + Sm. 2010 + 81—2—4, 186.

OBVERSE (CONTINUED) (COLUMN II).

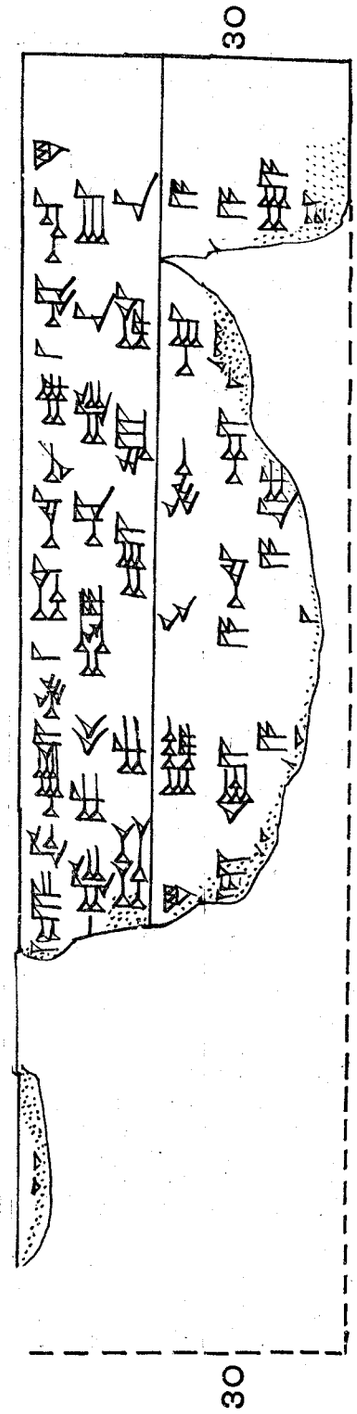


ASSYRIAN HISTORICAL TEXTS.

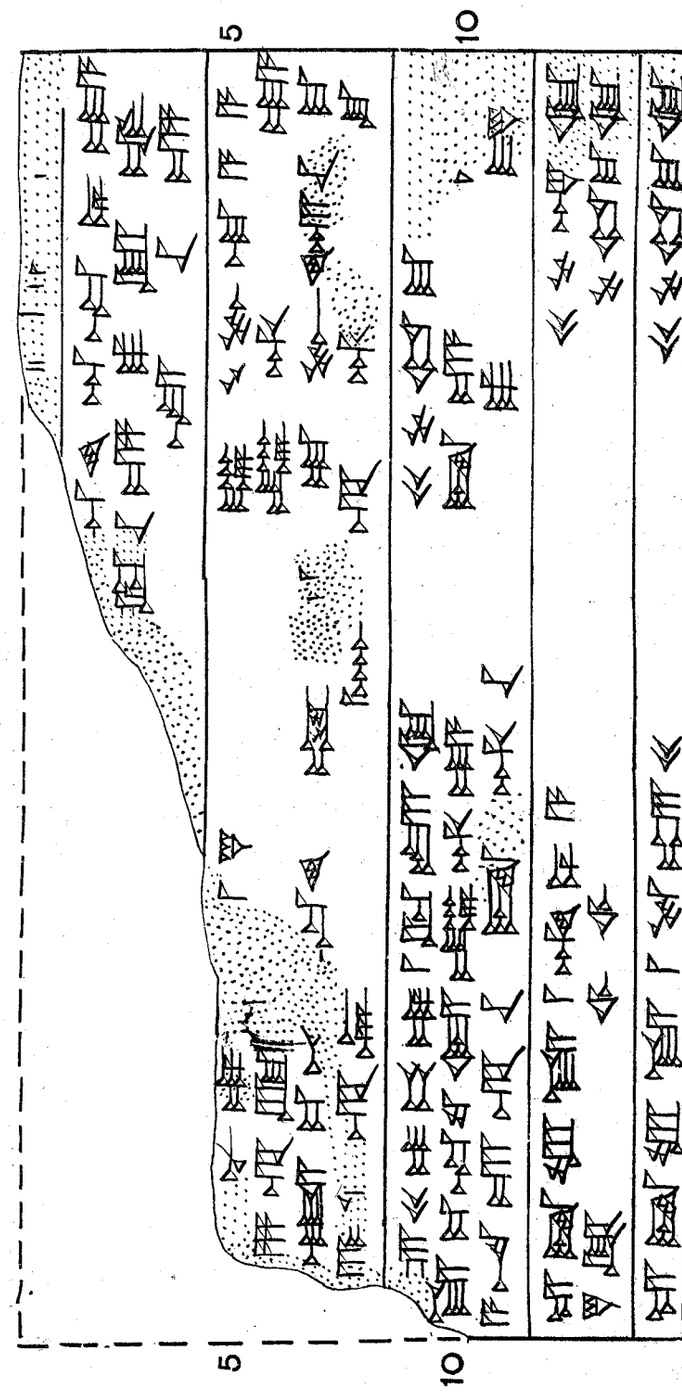
EPIGRAPHS OF ASHUR-BANI-PAL.

K. 2674 + S. 2010 + 81—2—4, 186.

OBVERSE (COLUMN II.) (CONTINUED).

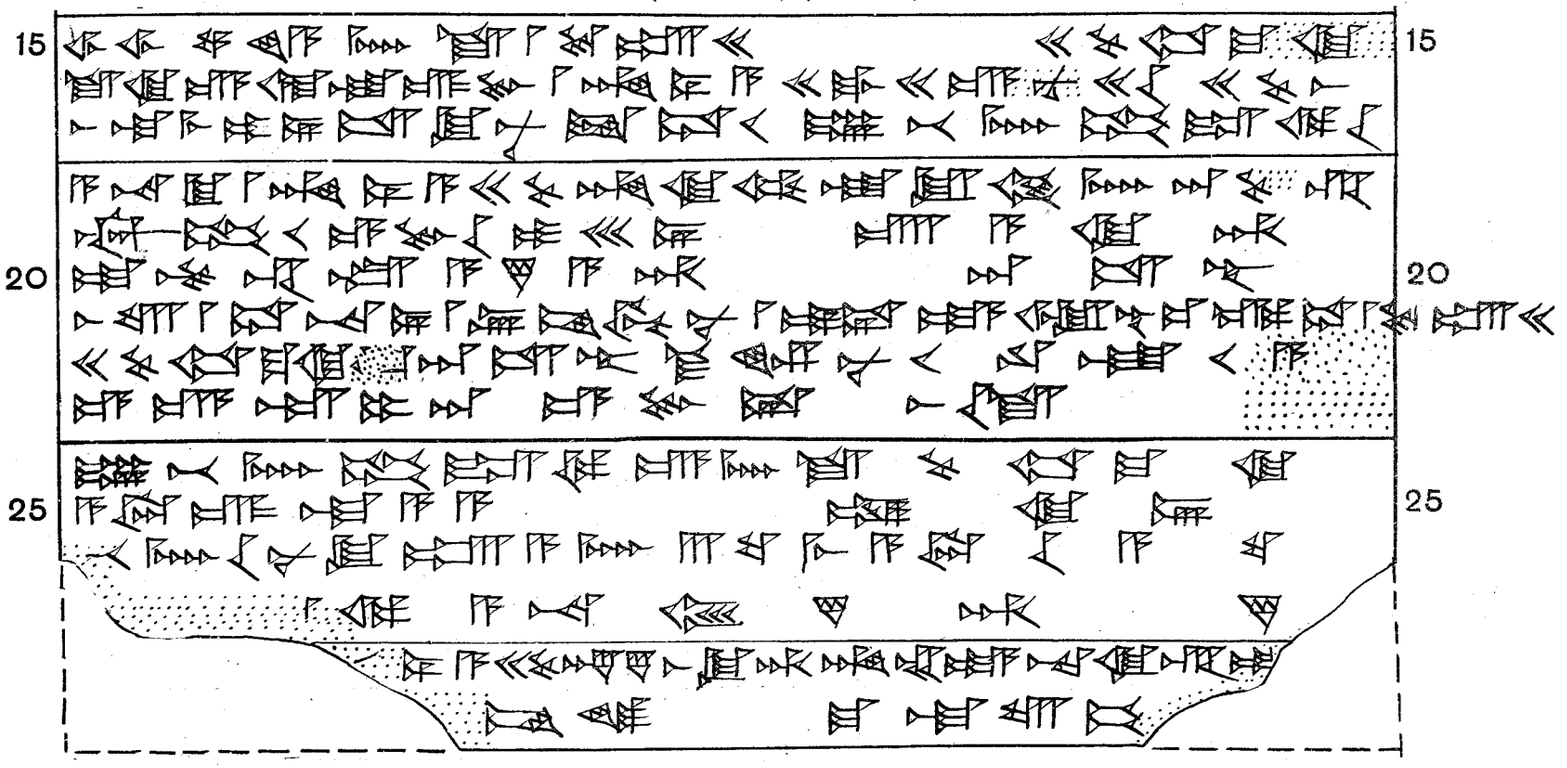


REVERSE (COLUMN I.)

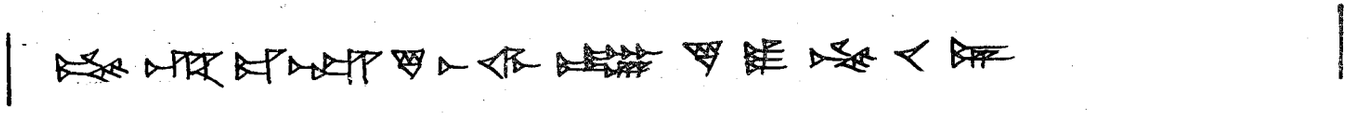


K. 2674 + S. 2010 + 81–2–4, 186.

REVERSE (COLUMN I) (CONTINUED).



COLUMN II (COLOPHON).

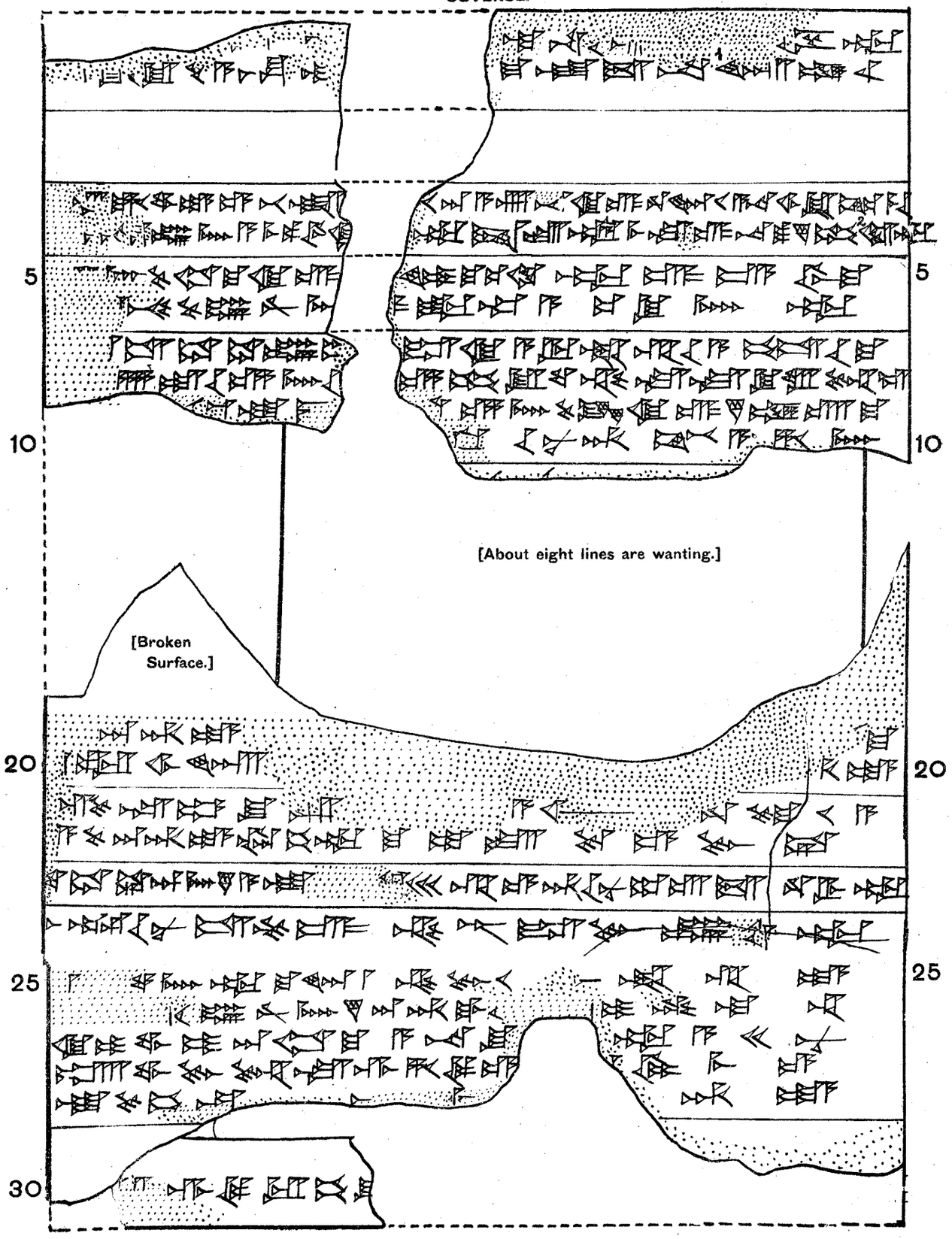


ASSYRIAN HISTORICAL TEXTS.

EPIGRAPHS OF ASHUR-BANI-PAL.

K. 2647 + Rm. 2, 99.

OBVERSE.



[1] Written over an erasure.

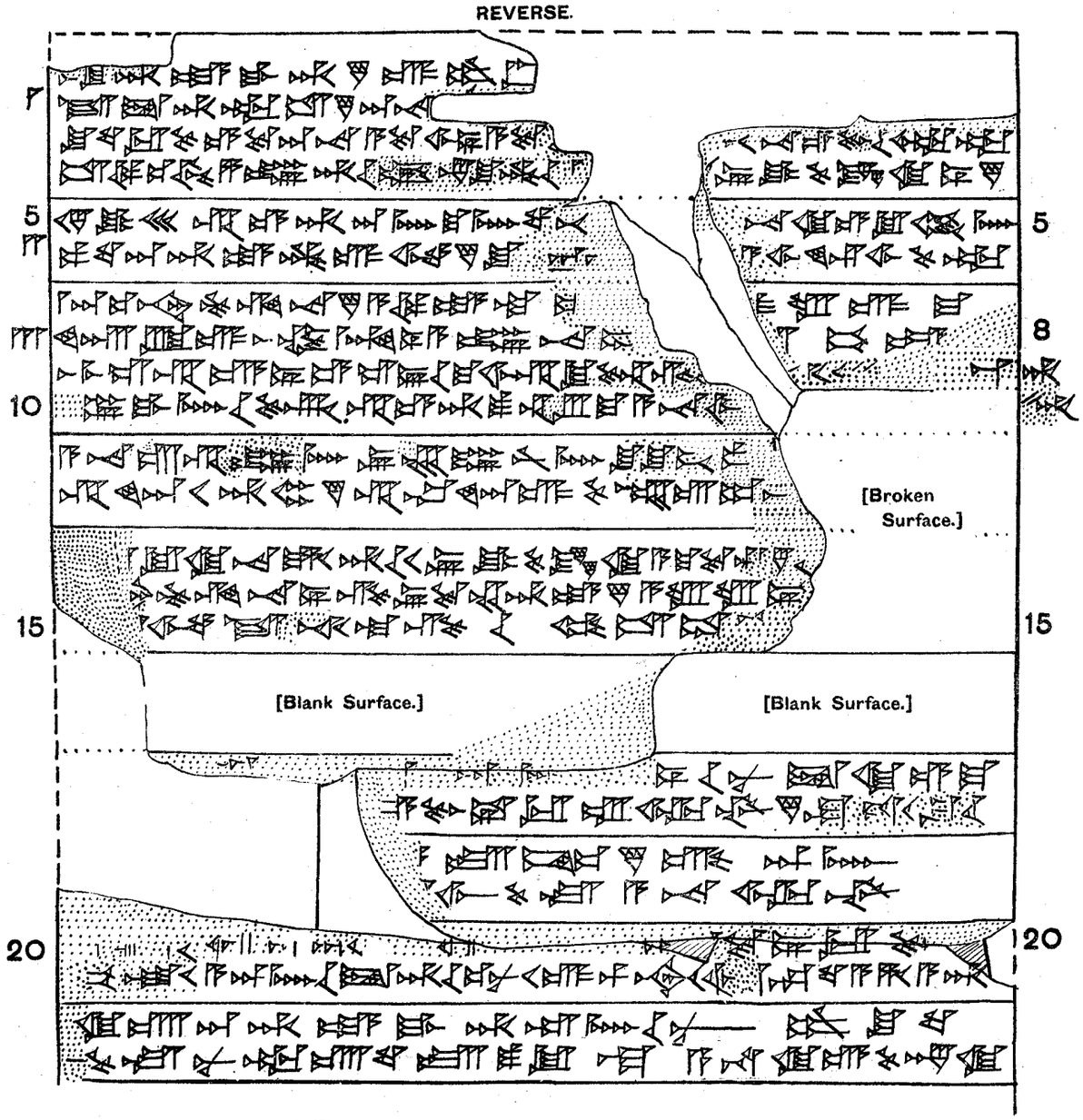
[2] The second half of the line is written over an erasure.

Z.13-25 : v. Ungn. ZA 35, 1924, 50f.

ASSYRIAN HISTORICAL TEXTS.
EPIGRAPHS OF ASHUR-BANI-PAL.

K. 2647 + Rm. 2, 99.

REVERSE.



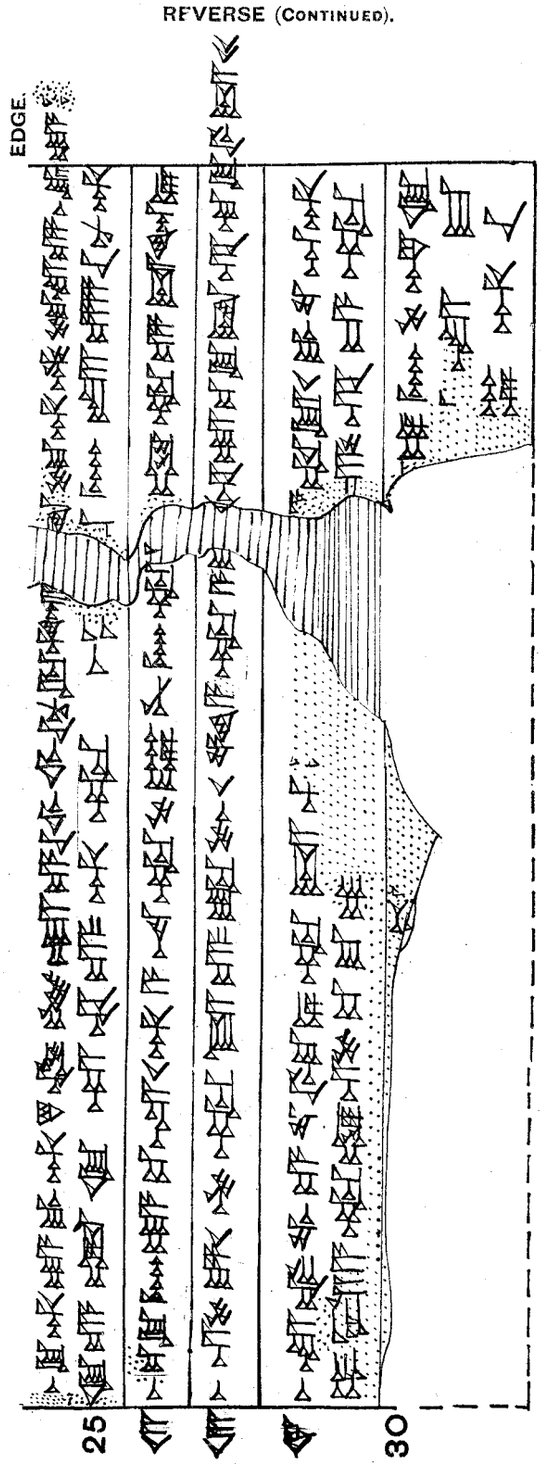
[1] The greater part of line 11 is written over an erasure.

ASSYRIAN HISTORICAL TEXTS.

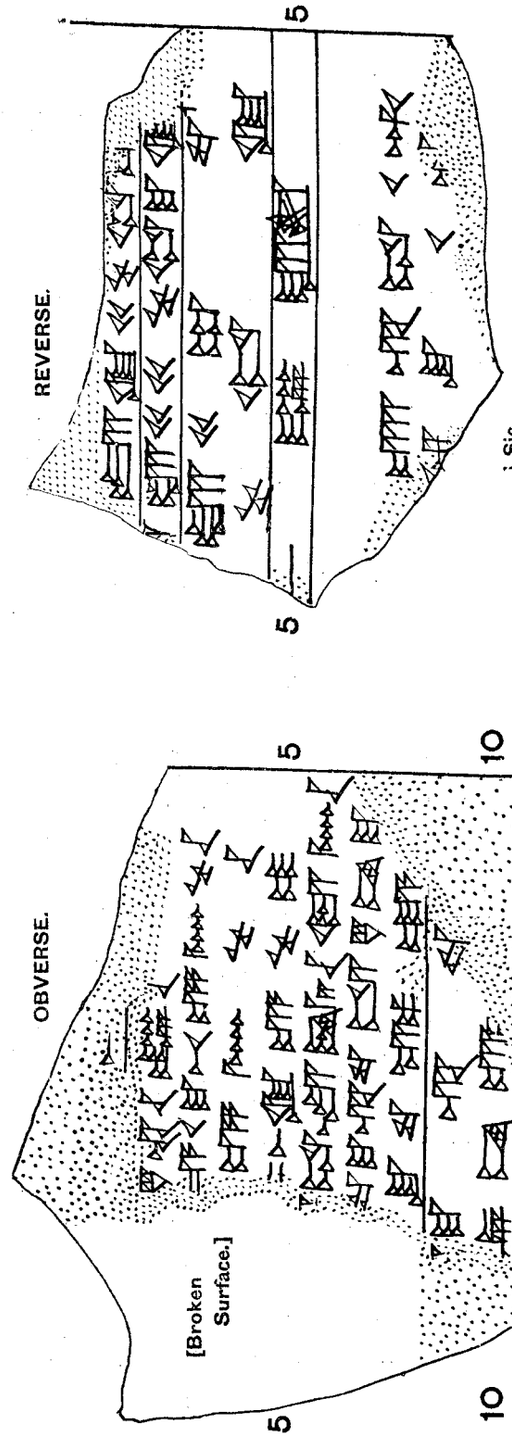
EPIGRAPHS OF ASHUR-BANI-PAL.

K 2647 + Rm. 2, 99.

REVERSE (CONTINUED).



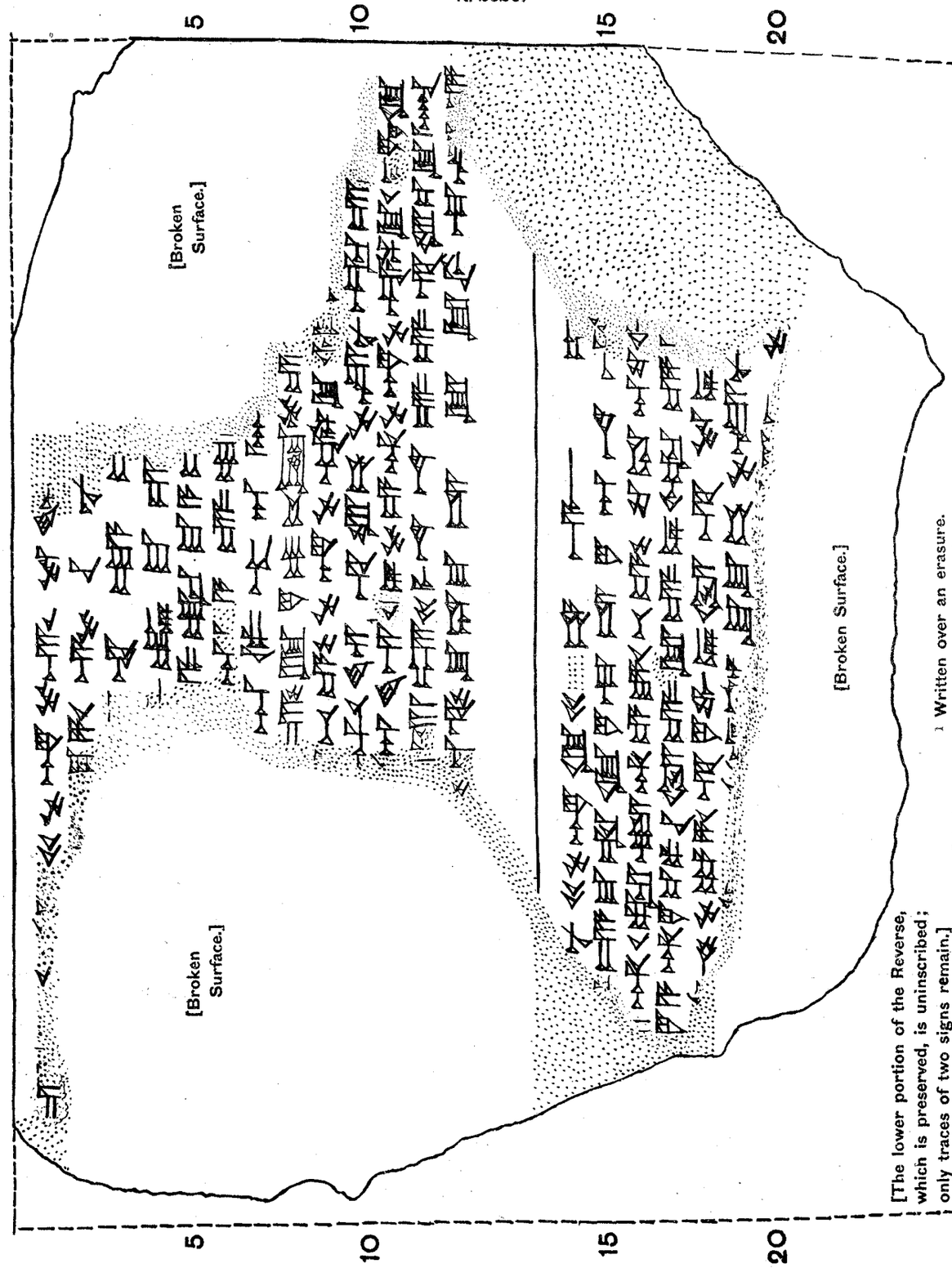
Rm. 2, 305.



ASSYRIAN HISTORICAL TEXTS.

EPIGRAPHS OF ASHUR-BANI-PAL.

K. 2620.

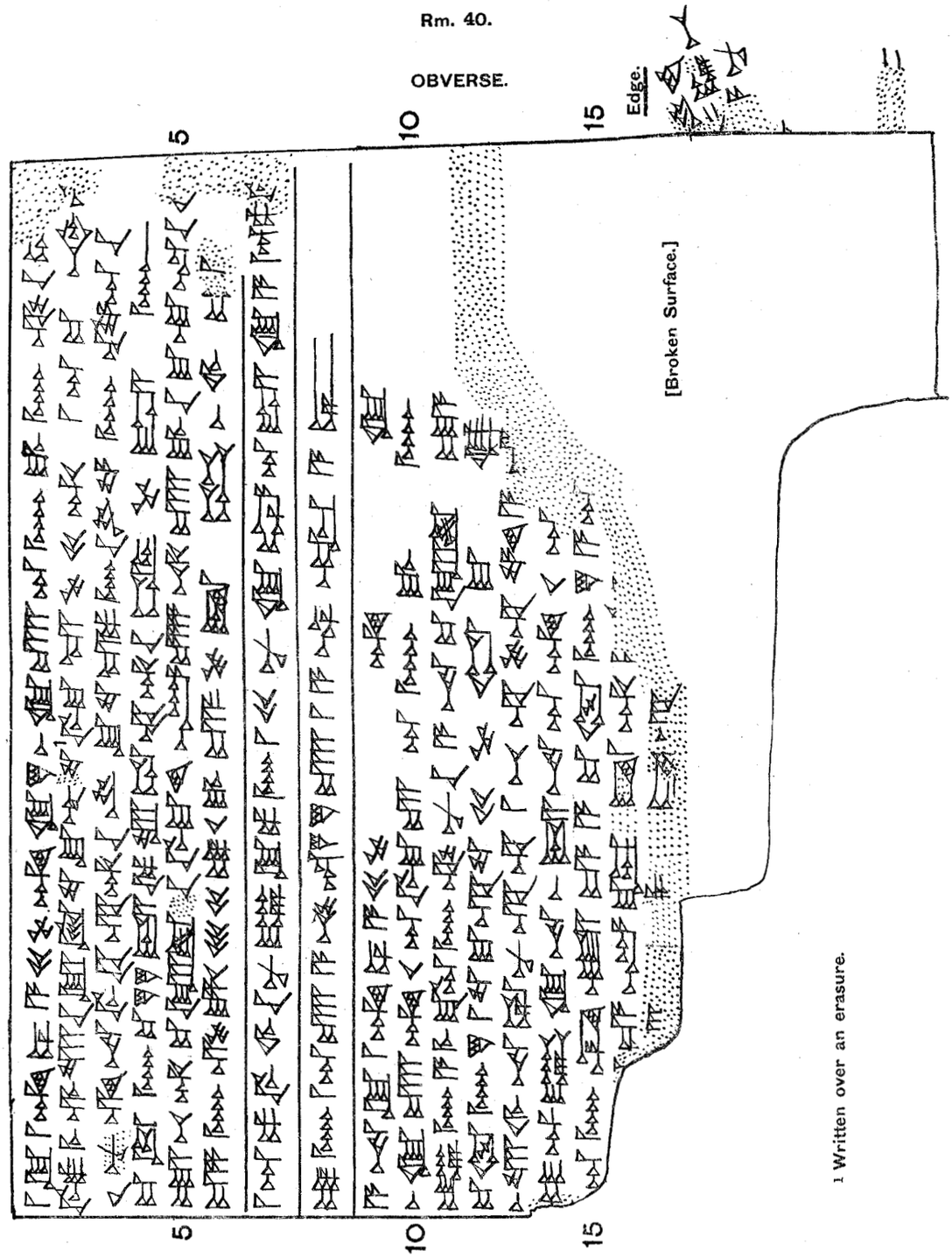


ASSYRIAN HISTORICAL TEXTS.

EPIGRAPHS OF ASHUR-BANI-PAL.

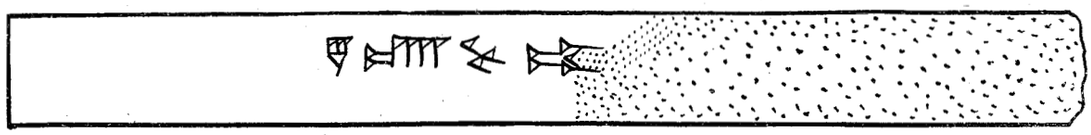
Rm. 40.

OBVERSE.



[1] Written over an erasure.

Left-hand Side.

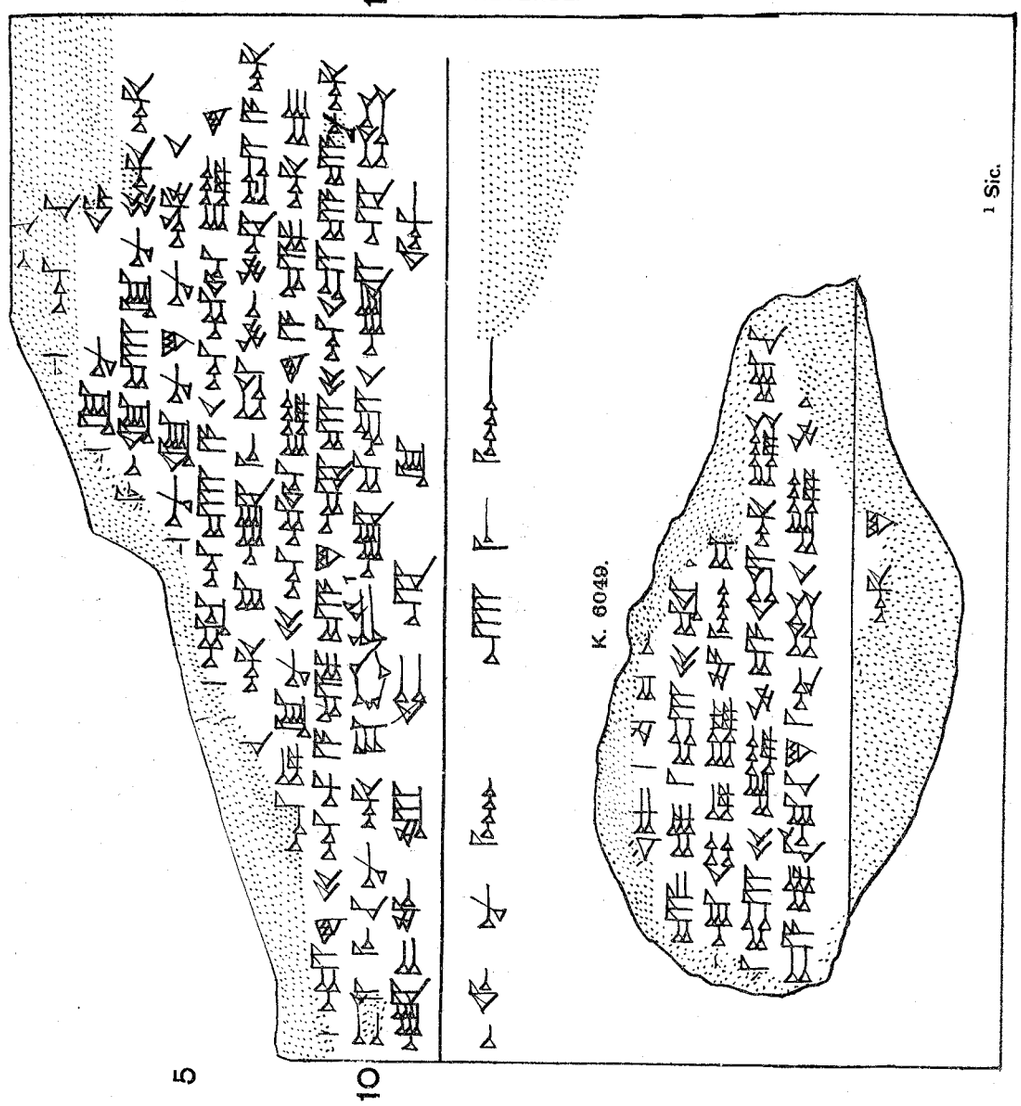


ASSYRIAN HISTORICAL TEXTS.

EPIGRAPHS OF ASHUR-BANI-PAL.

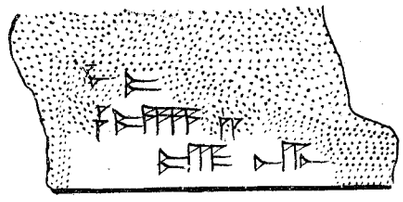
Rm. 40.

REVERSE.

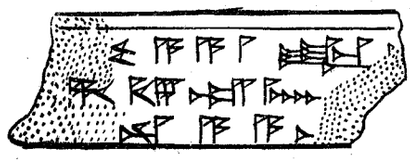


K. 6384.

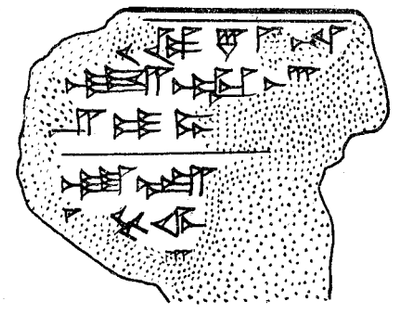
OBVERSE.



EDGE.



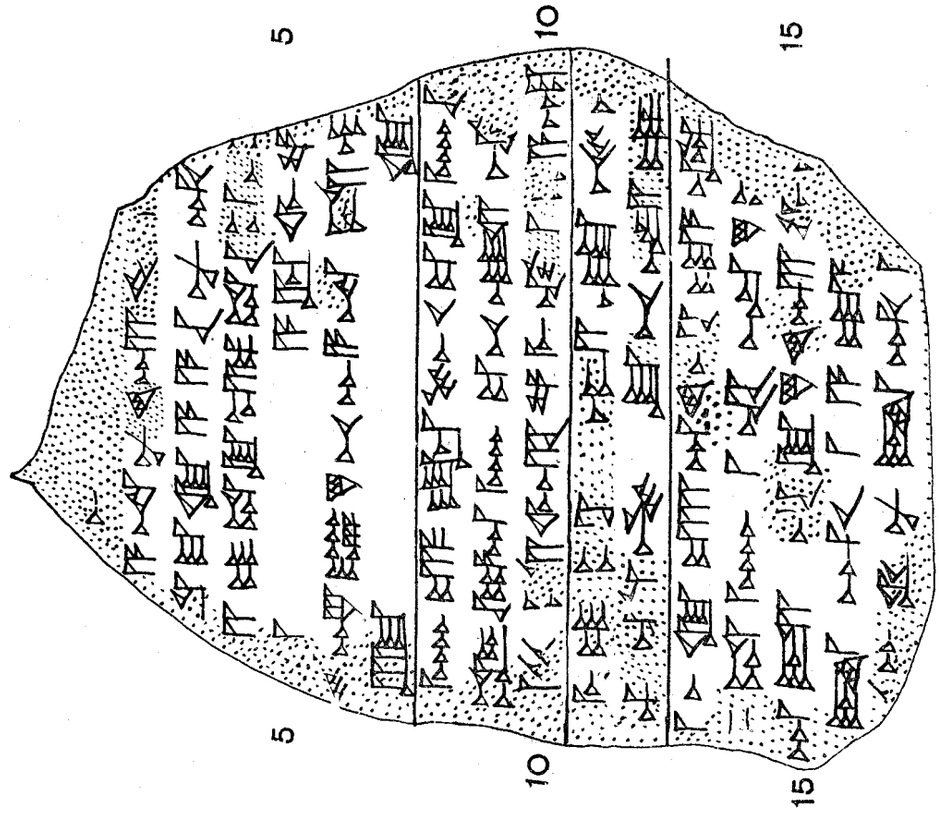
REVERSE.



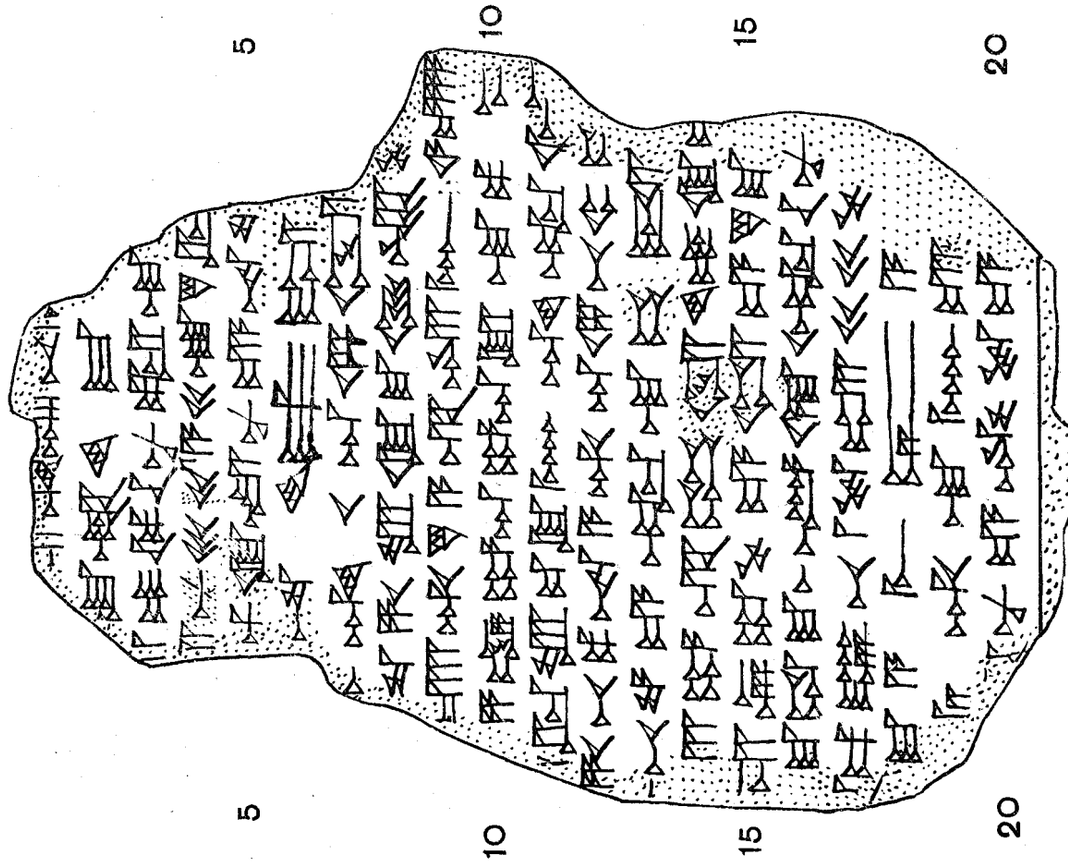
ASSYRIAN HISTORICAL TEXTS.

EPIGRAPHS OF ASHUR-BANI-PAL.

K. 4530.



K. 5234.

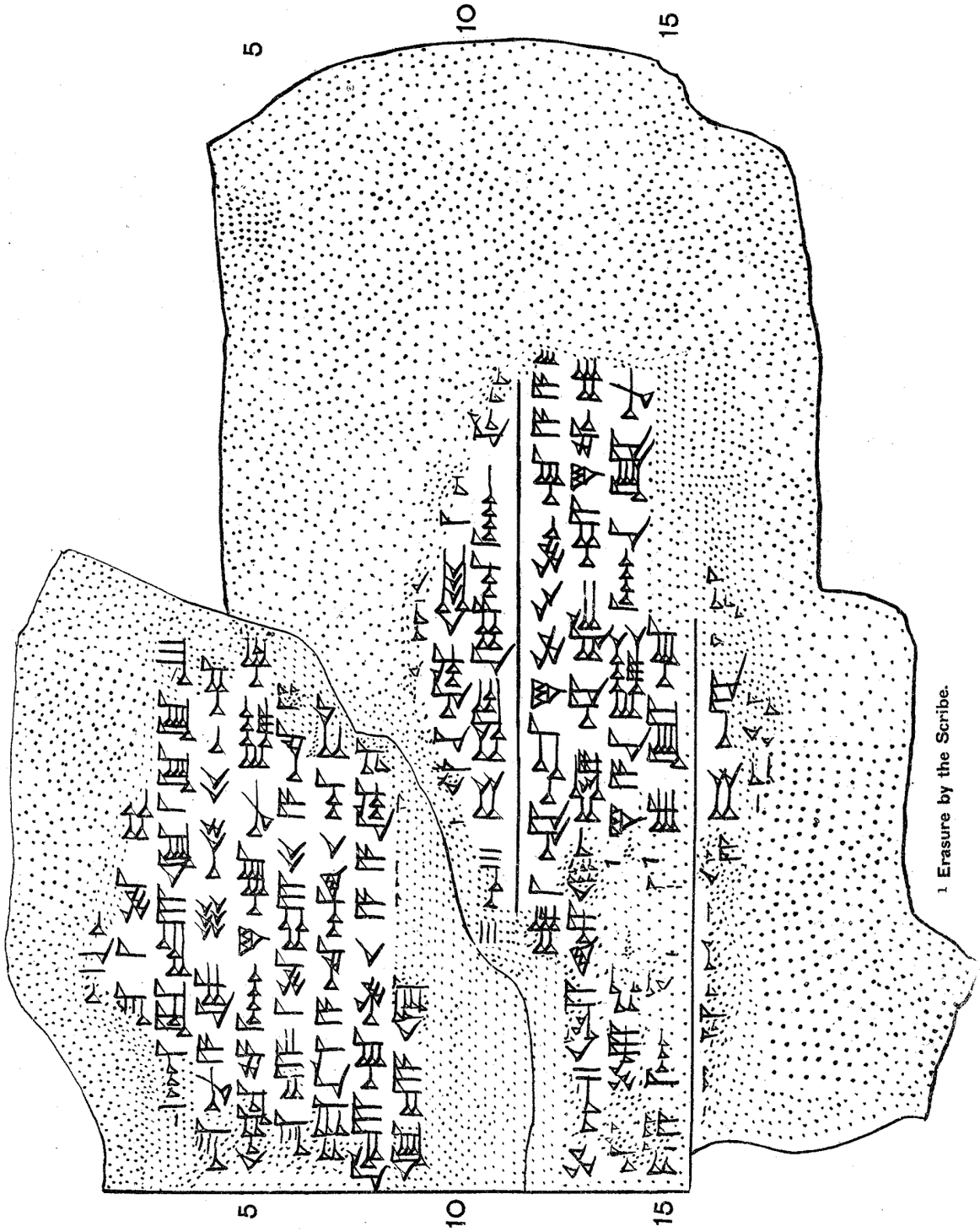


[1] Written over an erasure.

ASSYRIAN HISTORICAL TEXTS.

EPIGRAPHS OF ASHUR-BANI-PAL.

K. 2651.



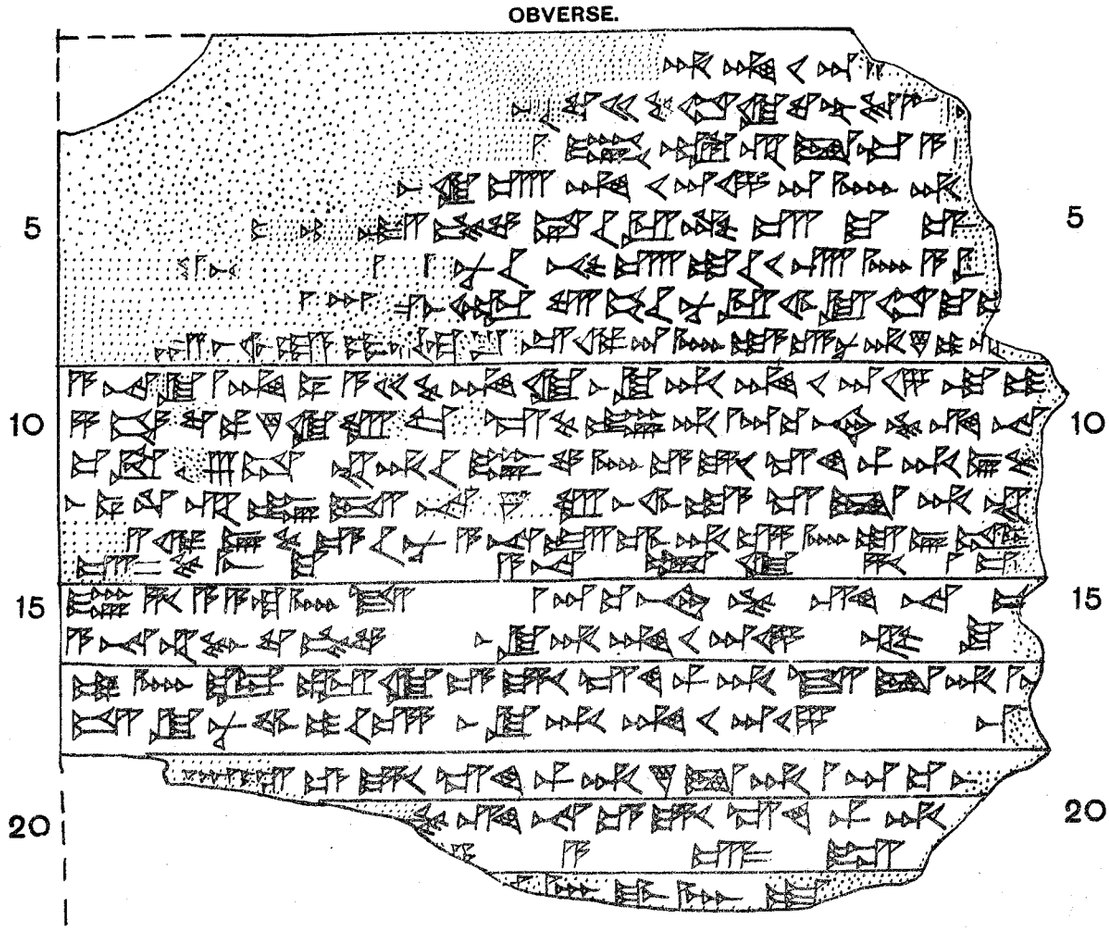
1 Erasure by the Scribe.

ASSYRIAN HISTORICAL TEXTS.

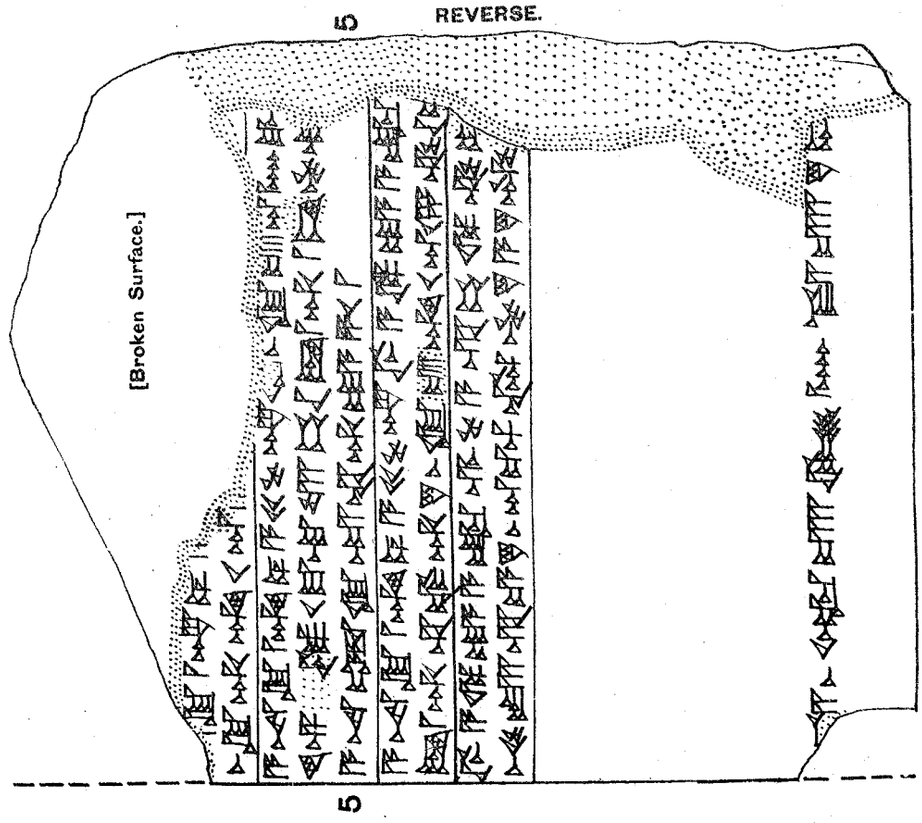
EPIGRAPHS OF ASHUR-BANI-PAL.

K. 3096.

OBVERSE.



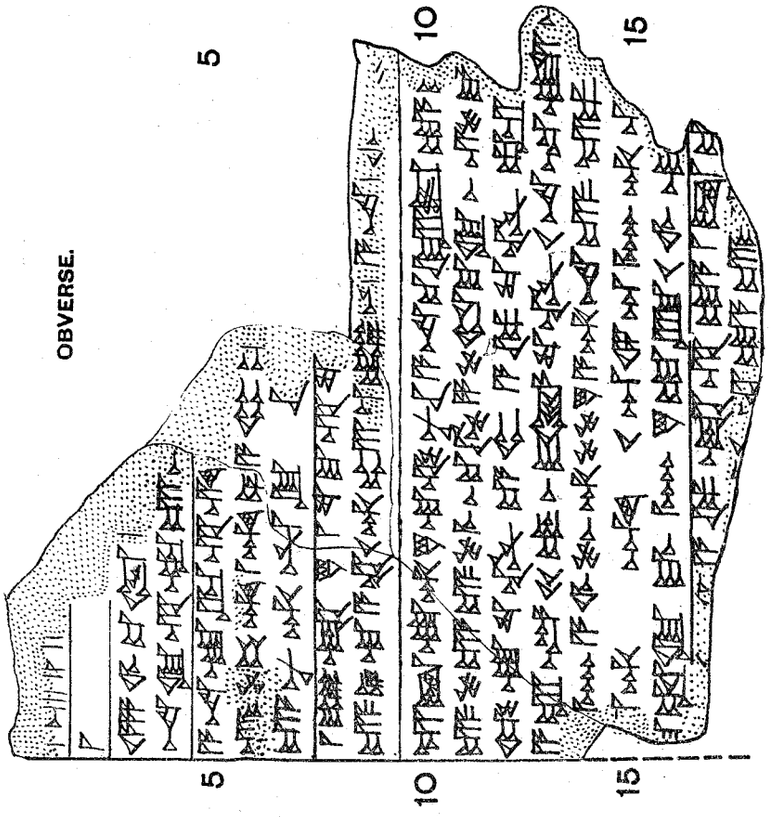
REVERSE.

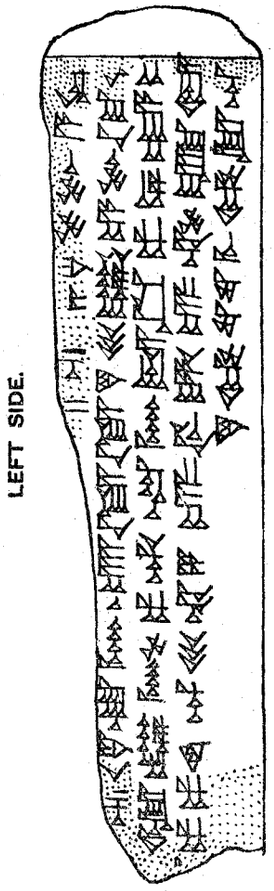


ASSYRIAN HISTORICAL TEXTS.

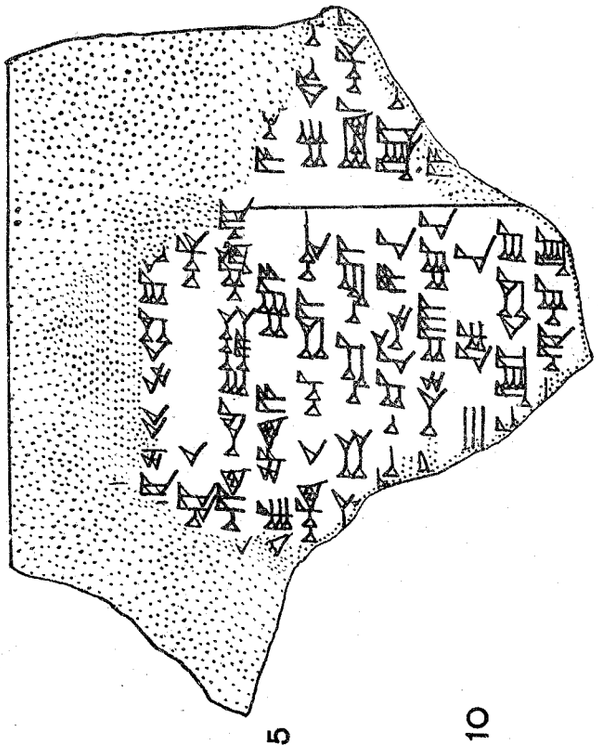
EPIGRAPHS OF ASHUR-BANI-PAL.

K. 7596.





K. 2642.

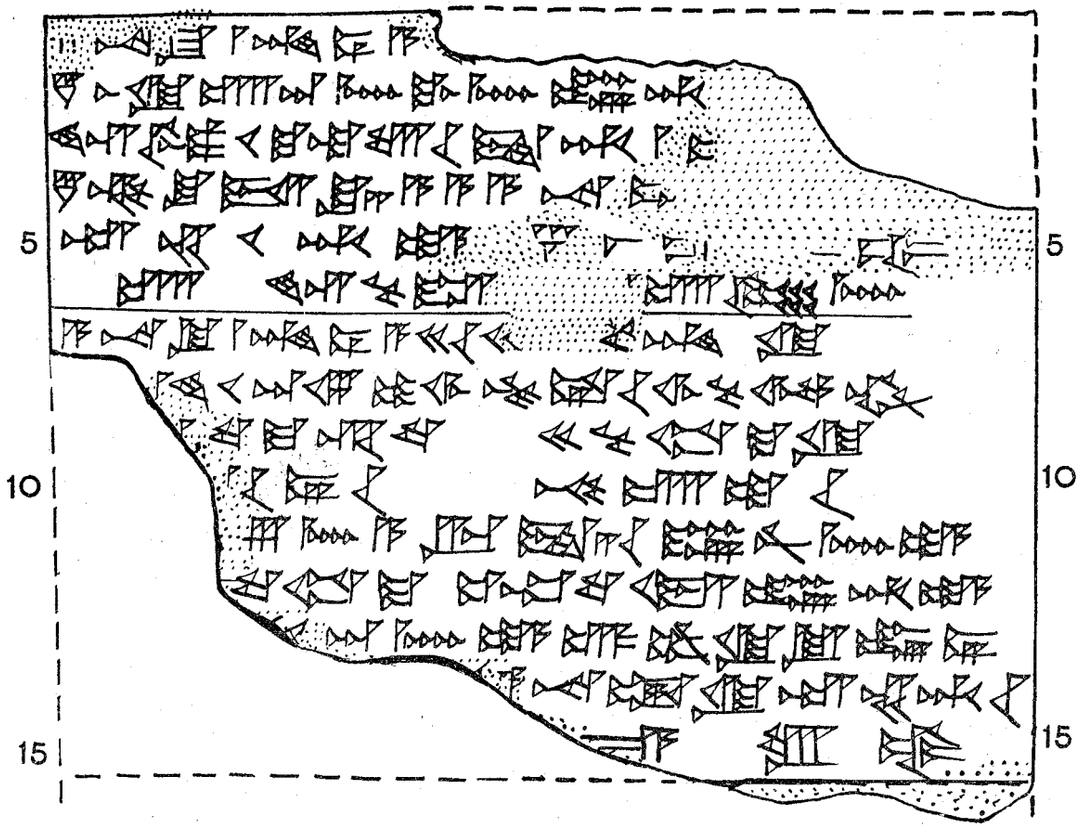


ASSYRIAN HISTORICAL TEXTS.

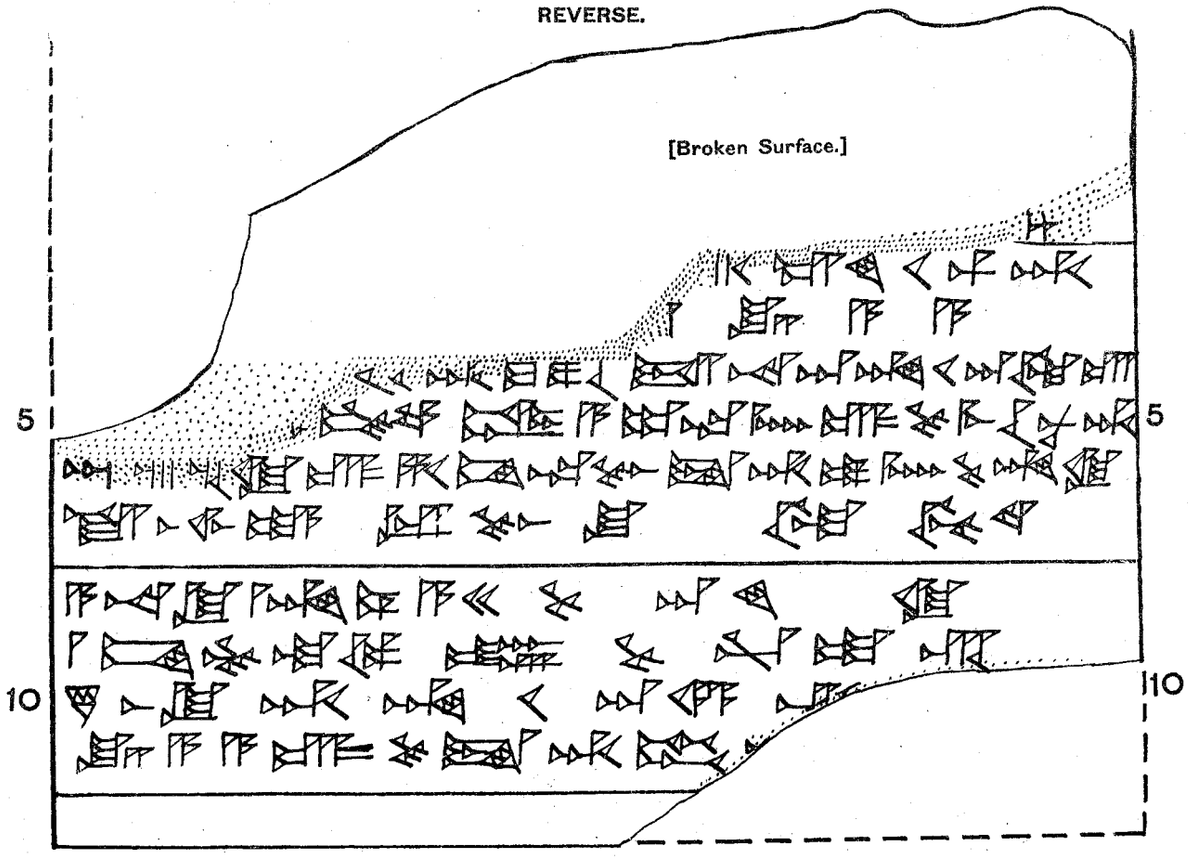
EPIGRAPHS OF ASHUR-BANI-PAL.

Rm. 2, 120.

OBVERSE.



REVERSE.

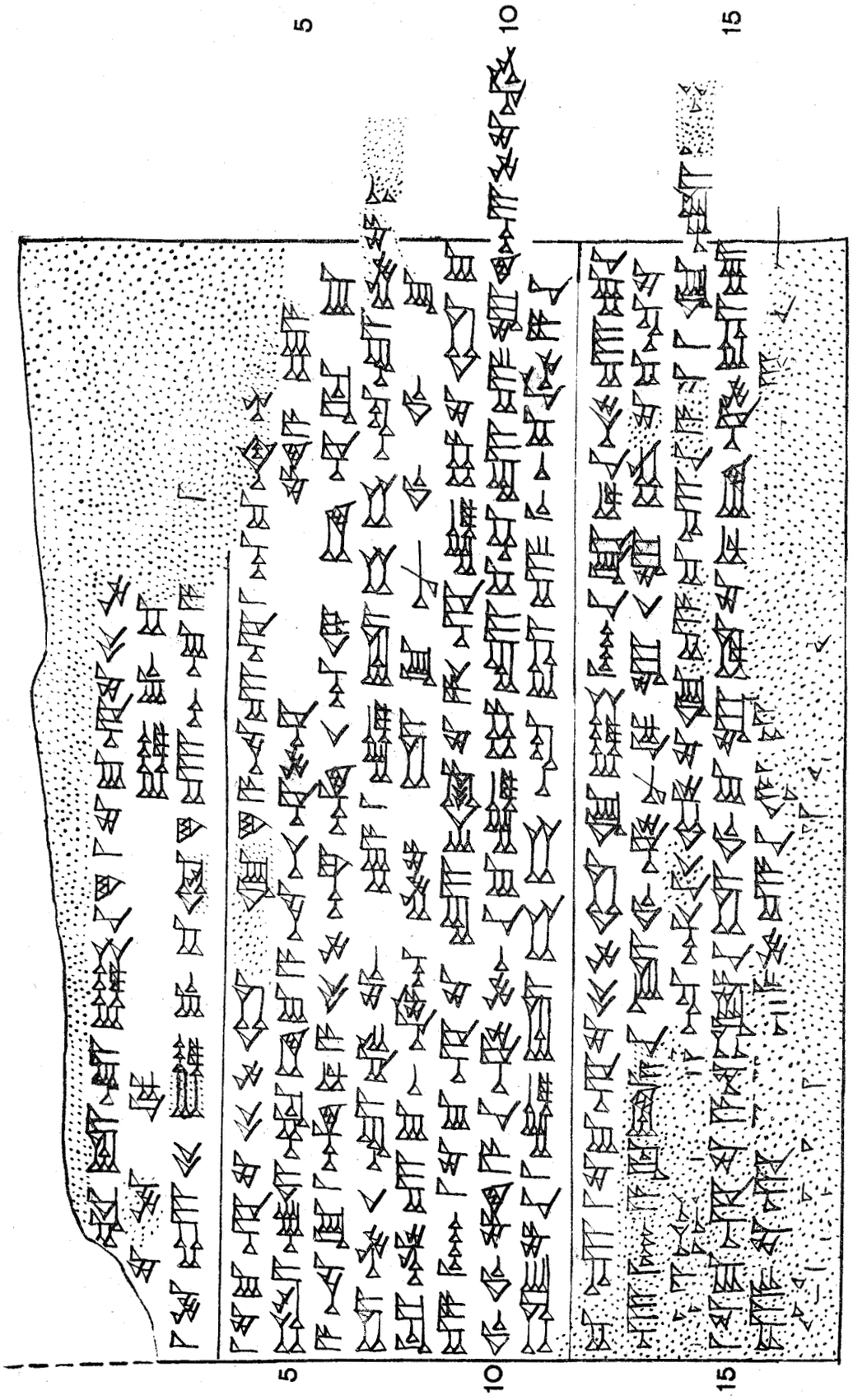


ASSYRIAN HISTORICAL TEXTS.

EPIGRAPHS OF ASHUR-BANI-PAL.

K. 4457.

OBVERSE.



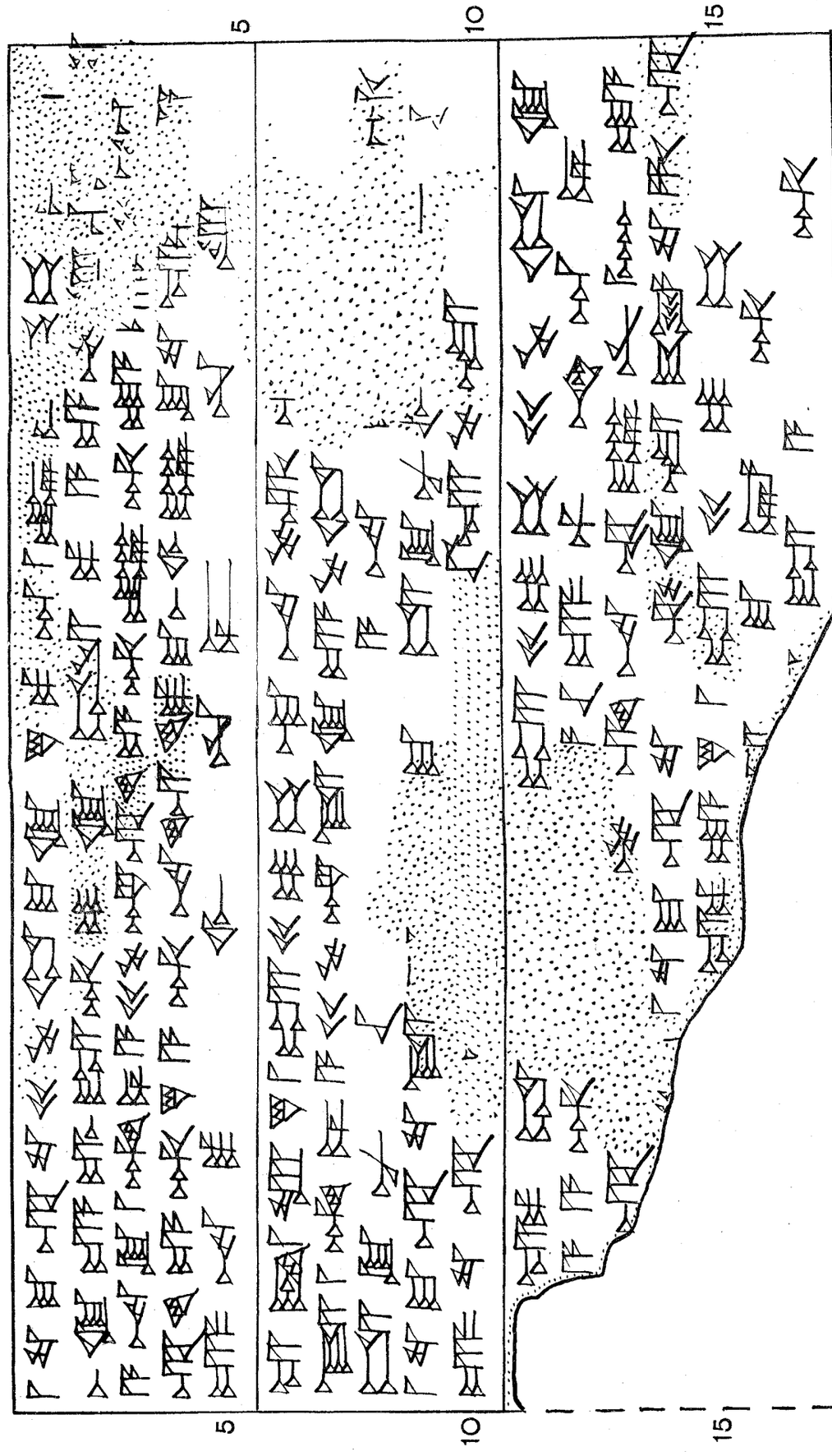
[1] Only traces are now visible at the end of this line.

ASSYRIAN HISTORICAL TEXTS.

EPIGRAPHS OF ASHUR-BANI-PAL.

K. 4457.

REVERSE.

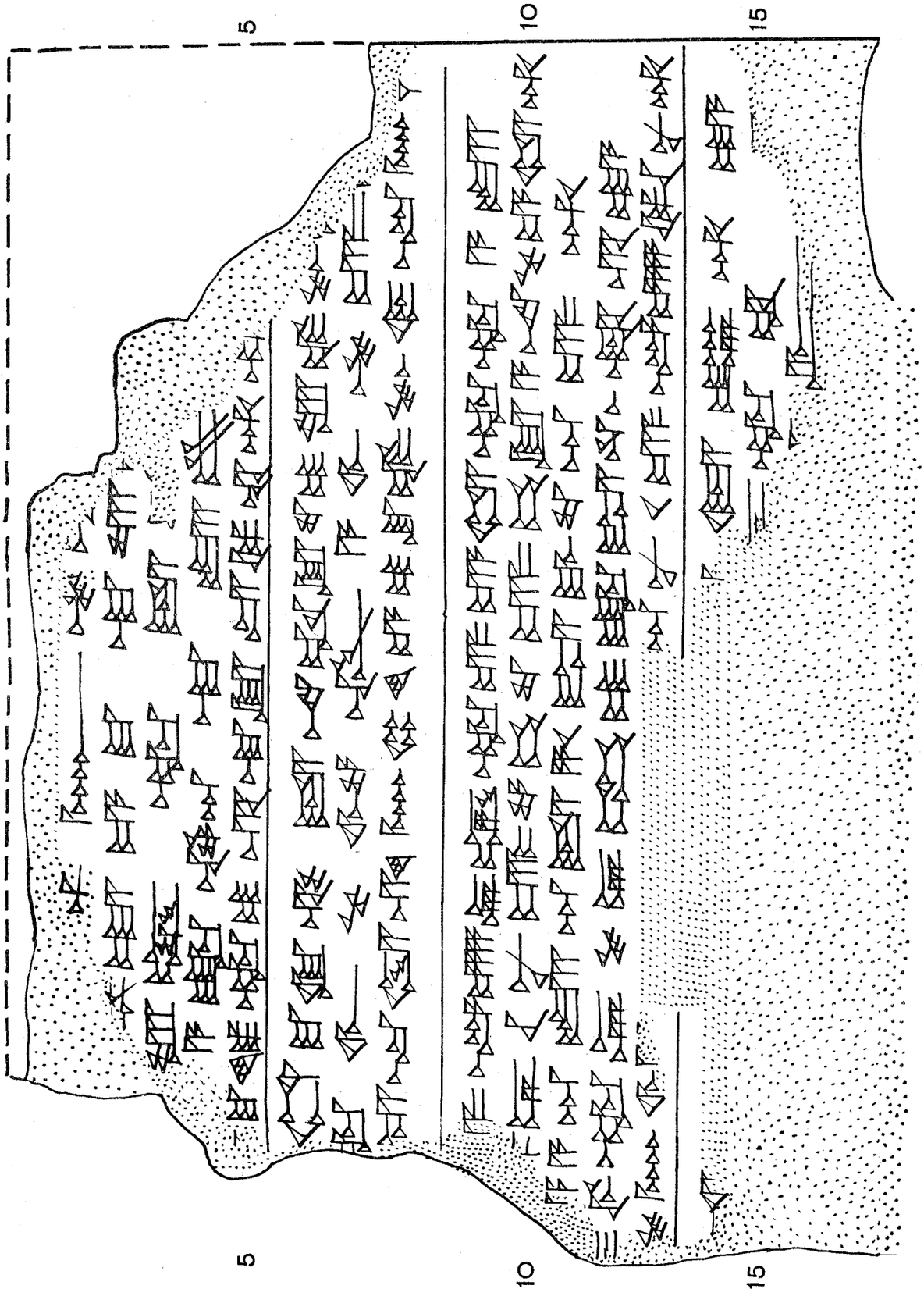


ASSYRIAN HISTORICAL TEXTS.

EPIGRAPHS OF ASHUR-BANI-PAL.

K. 6064.

OBVERSE.



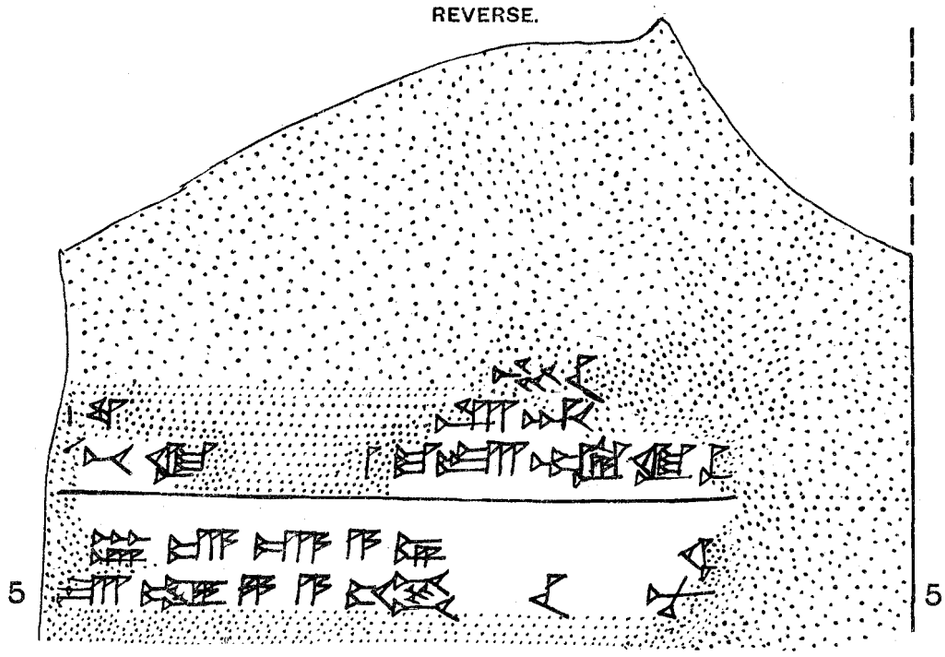
Note.—One or two lines are wanting at the beginning of this text.

ASSYRIAN HISTORICAL TEXTS.

EPIGRAPHS OF ASHUR-BANI-PAL.

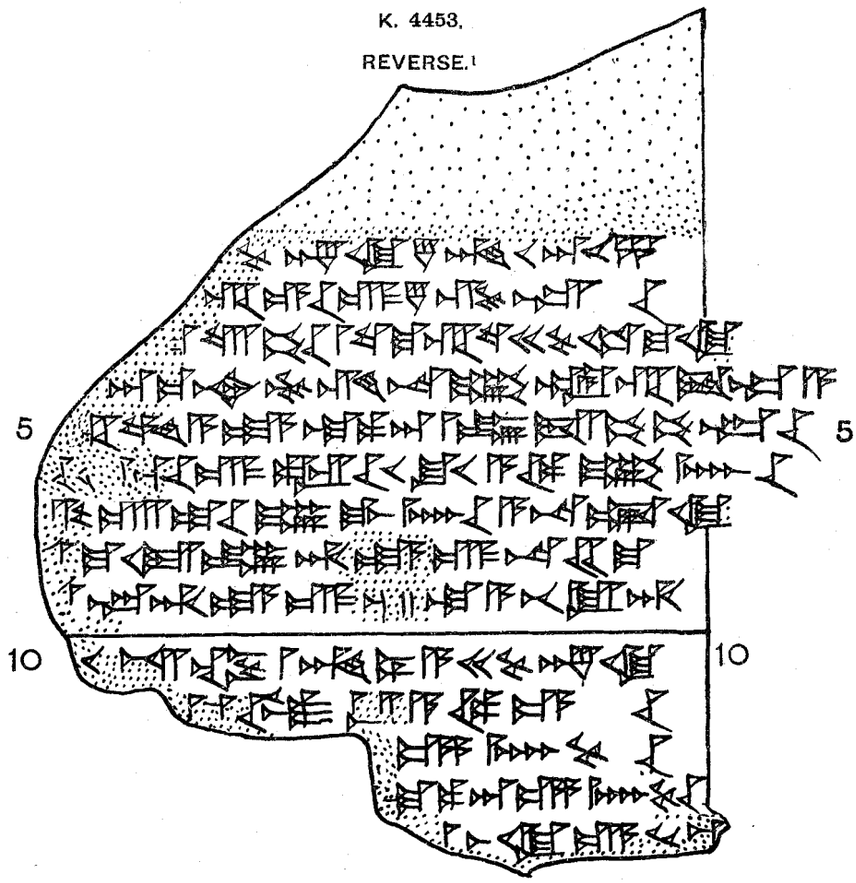
K. 6064.

REVERSE.



K. 4453.

REVERSE.[1]



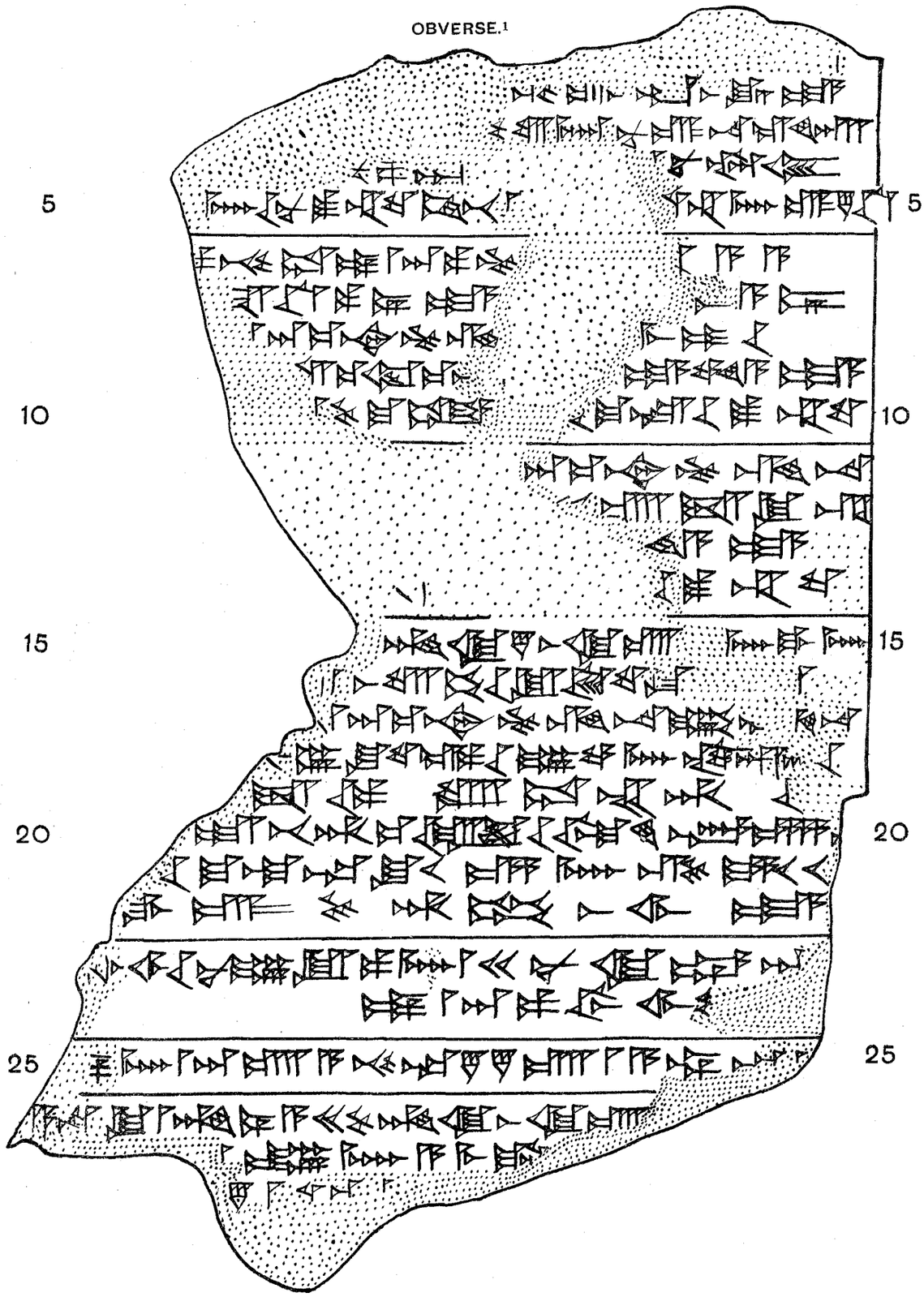
[1] For OBVERSE, see next plate—28. The REVERSE of K. 4515 is uninscribed.

ASSYRIAN HISTORICAL TEXTS.

EPIGRAPHS OF ASHUR-BANI-PAL.

K. 4453 + K. 4515.

OBVERSE.[1]



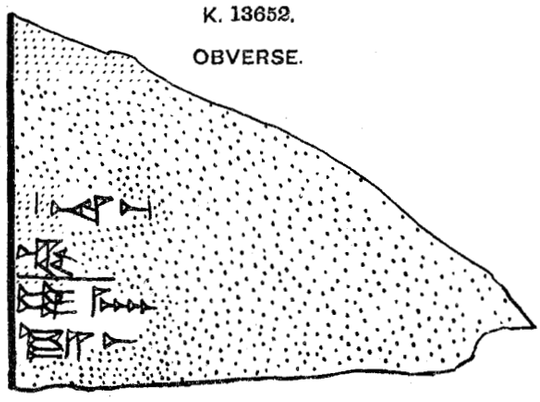
[1] For REVERSE, see preceding plate 27.

ASSYRIAN HISTORICAL TEXTS.

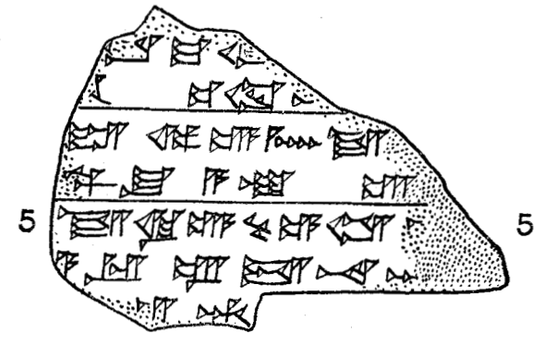
EPIGRAPHS OF ASHUR-BANI-PAL.

K. 13652.

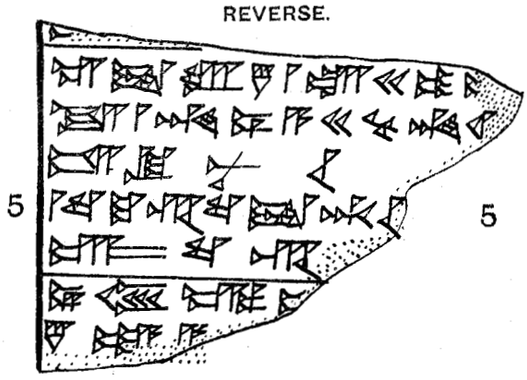
OBVERSE.



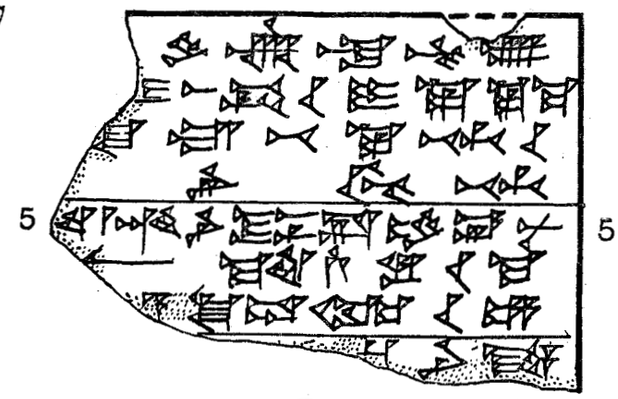
K. 13741.



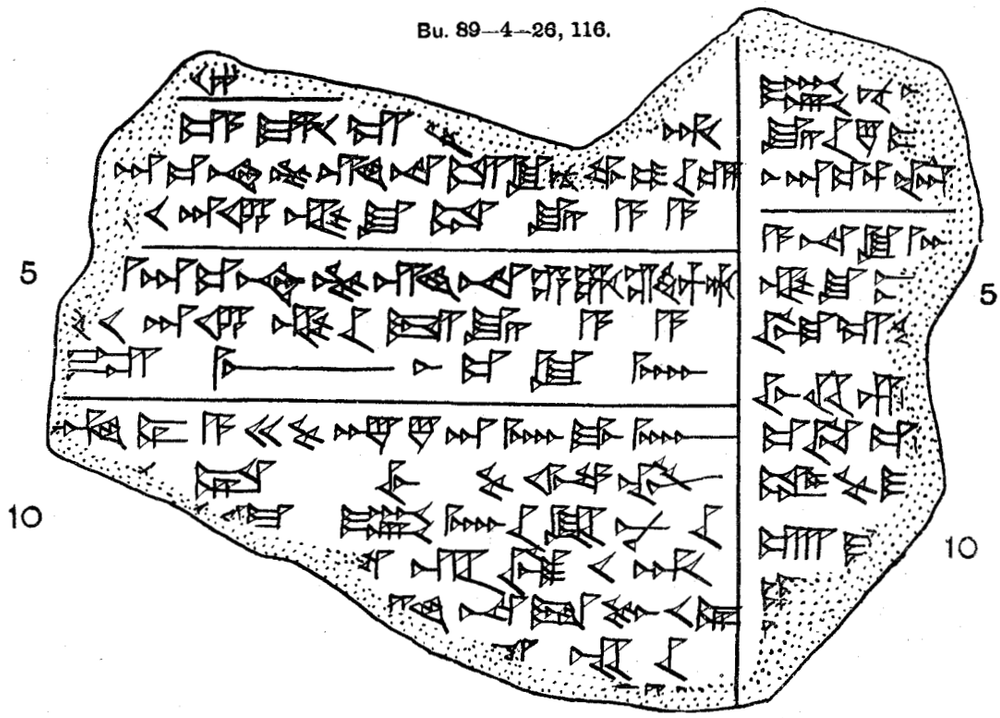
REVERSE.



Sm. 1950.



Bu. 89—4—26, 116.

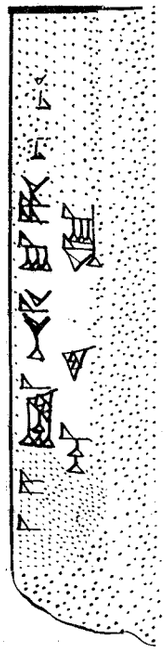


ASSYRIAN HISTORICAL TEXTS.

EPIGRAPHS OF ASHUR-BANI-PAL.

K. 2623.

REVERSE.

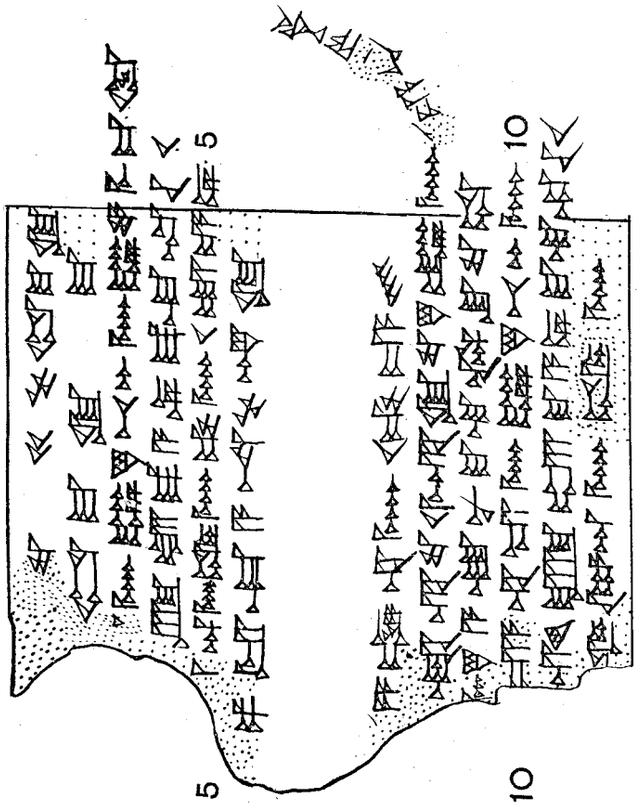


[The remainder of the Rev. is uninscribed.]

Rm. 2, 236.

K. 2623.

OBVERSE.



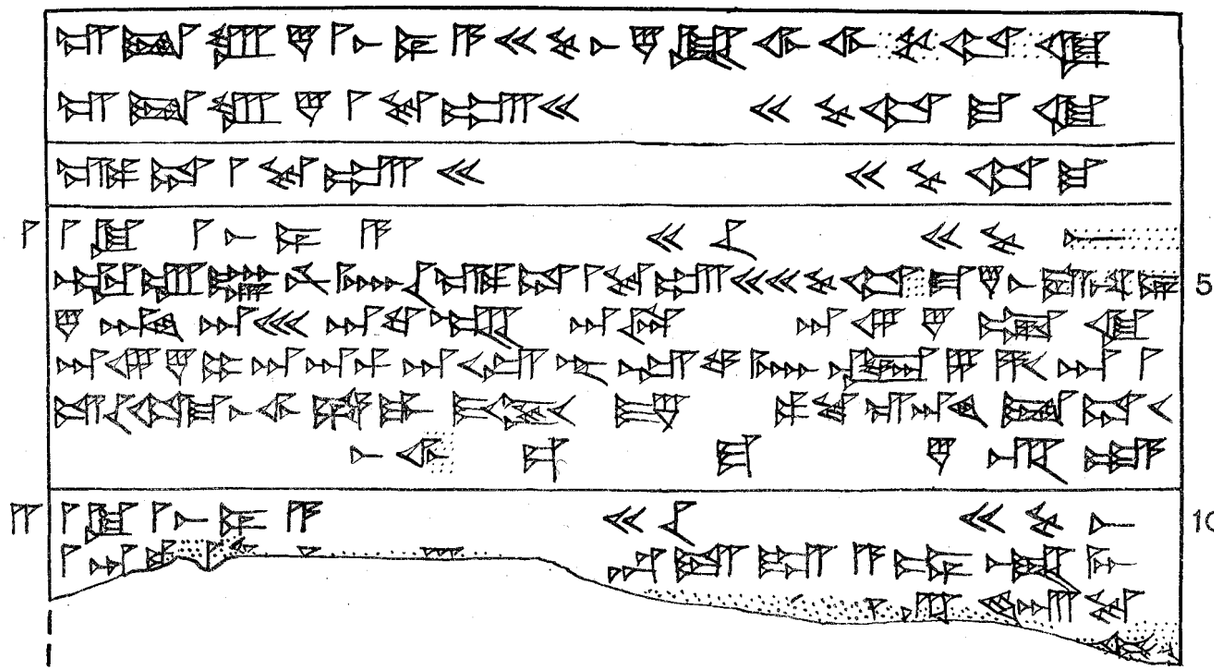
EDGE.

ASSYRIAN HISTORICAL TEXTS.

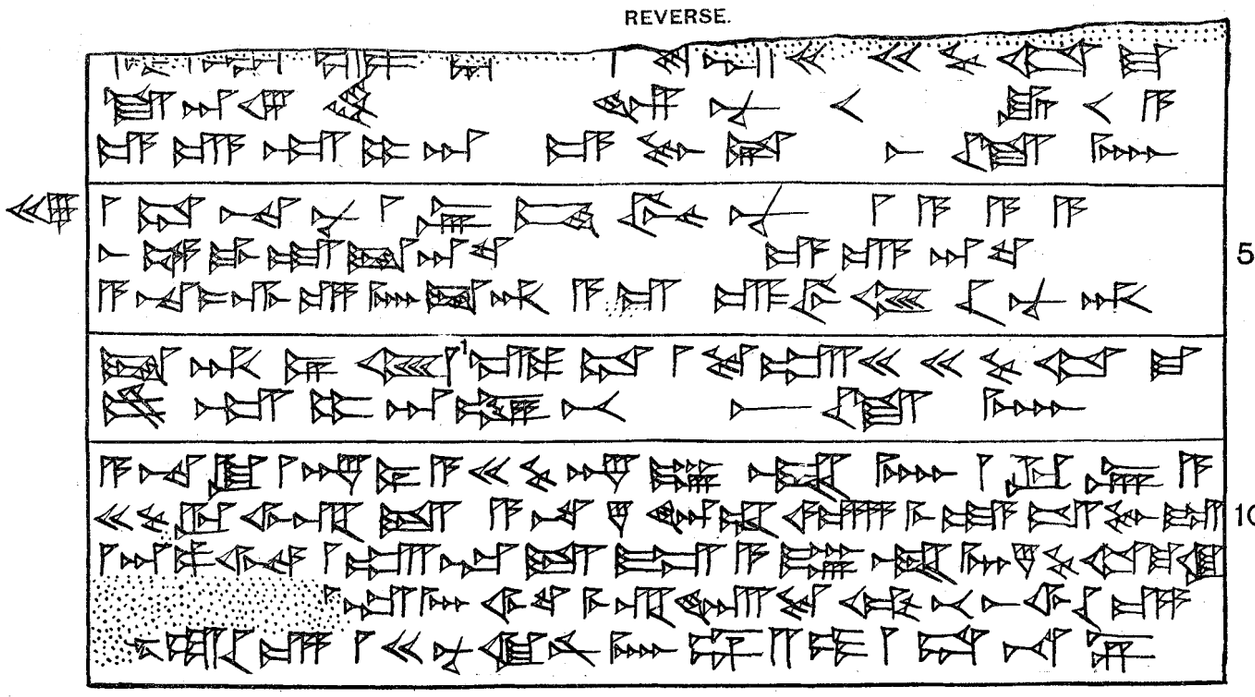
EPIGRAPHS OF ASHUR-BANI-PAL.

Sm. 1350.

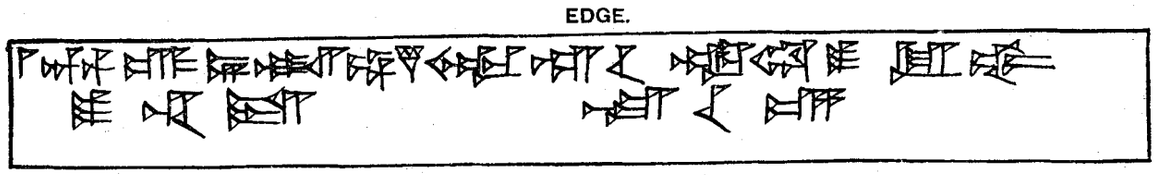
OBVERSE.



REVERSE.



EDGE.



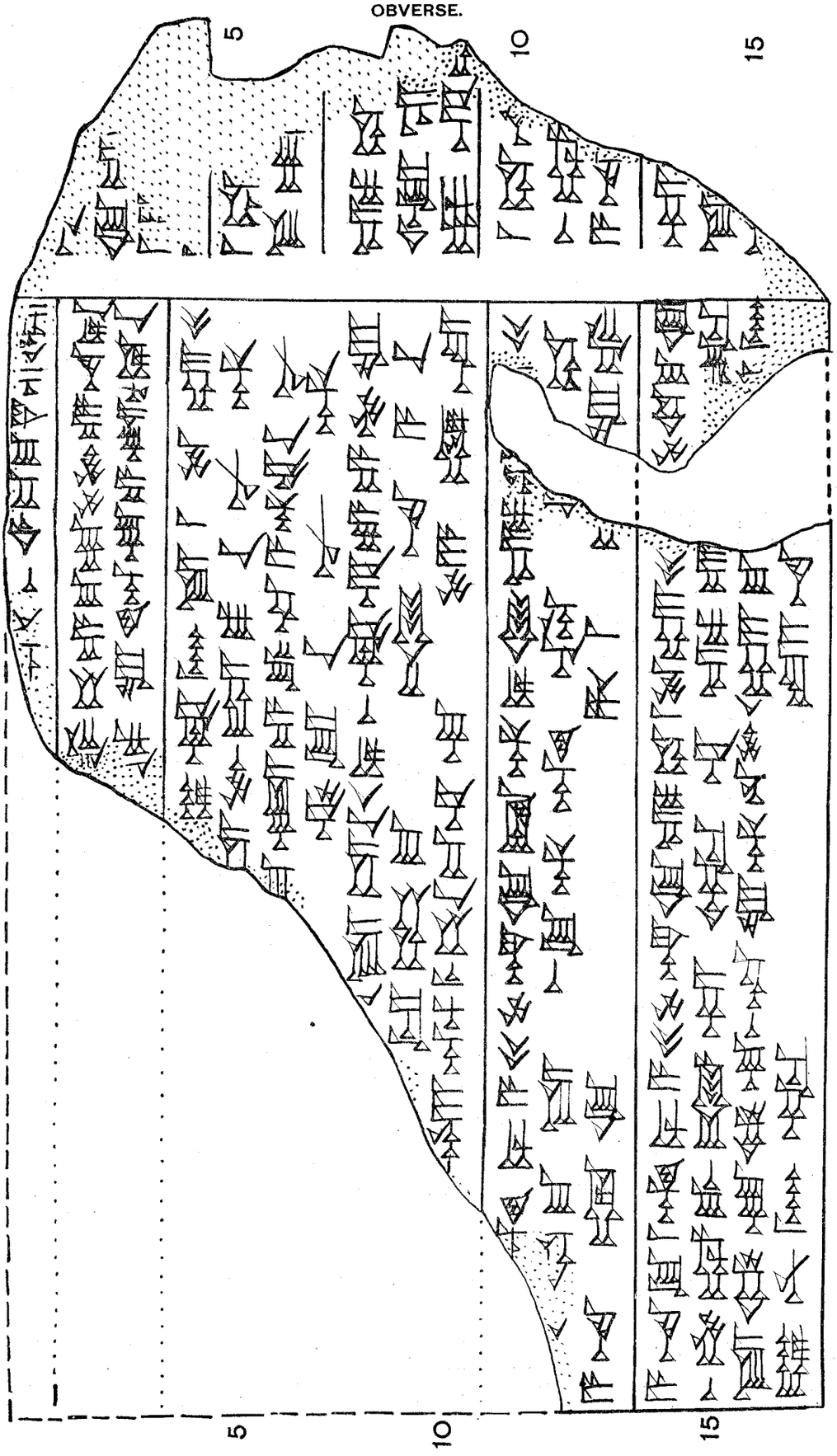
[1] Sic.

ASSYRIAN HISTORICAL TEXTS.

EPIGRAPHS OF ASHUR-BANI-PAL.

80—7—19, 102.

OBVERSE.

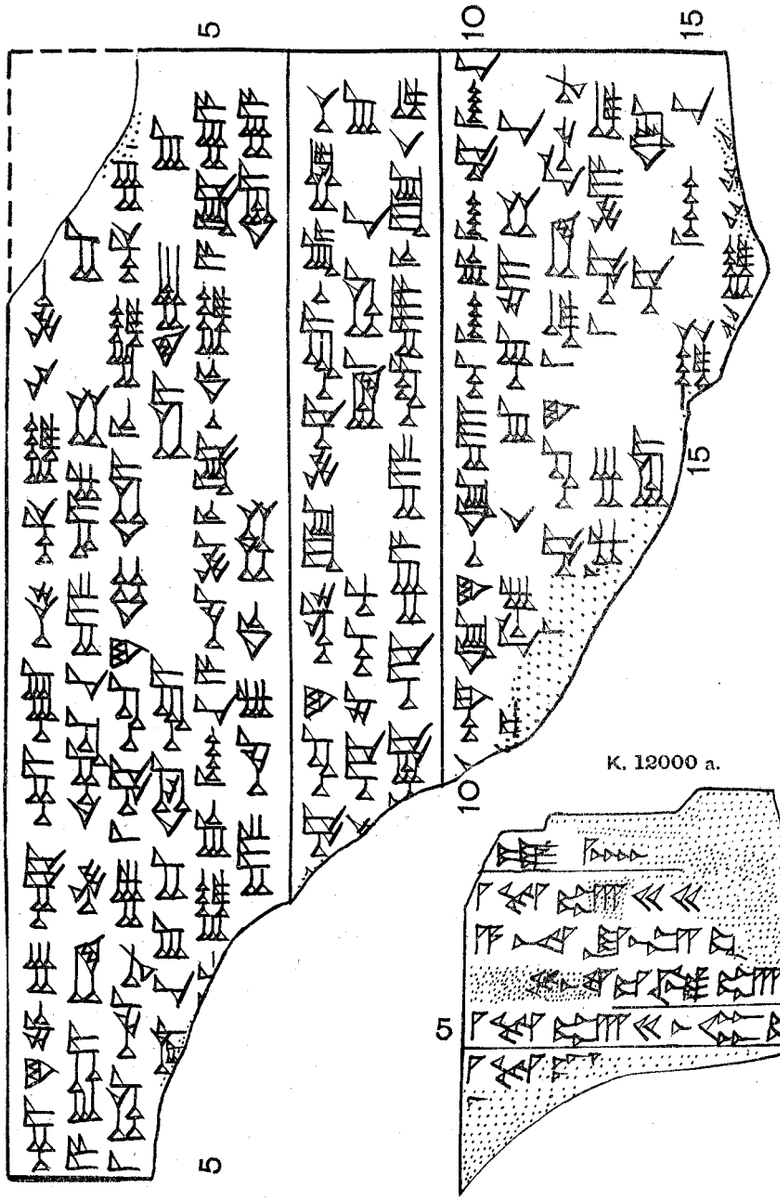


ASSYRIAN HISTORICAL TEXTS.

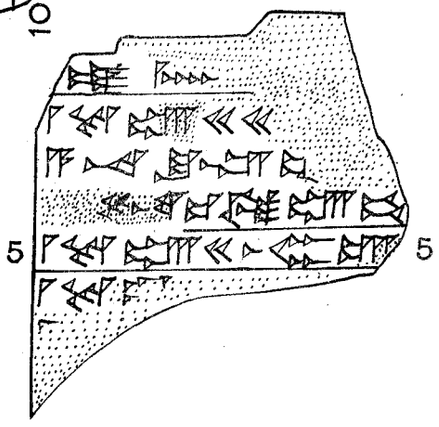
EPIGRAPHS OF ASHUR-BANI-PAL.

80—7—19, 102.

REVERSE.

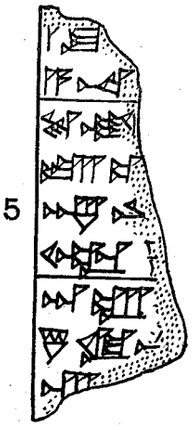


K. 12000 a.

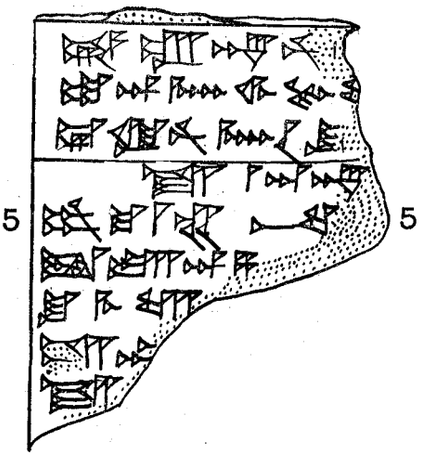


83—1—18, 388.

OBVERSE.



REVERSE.

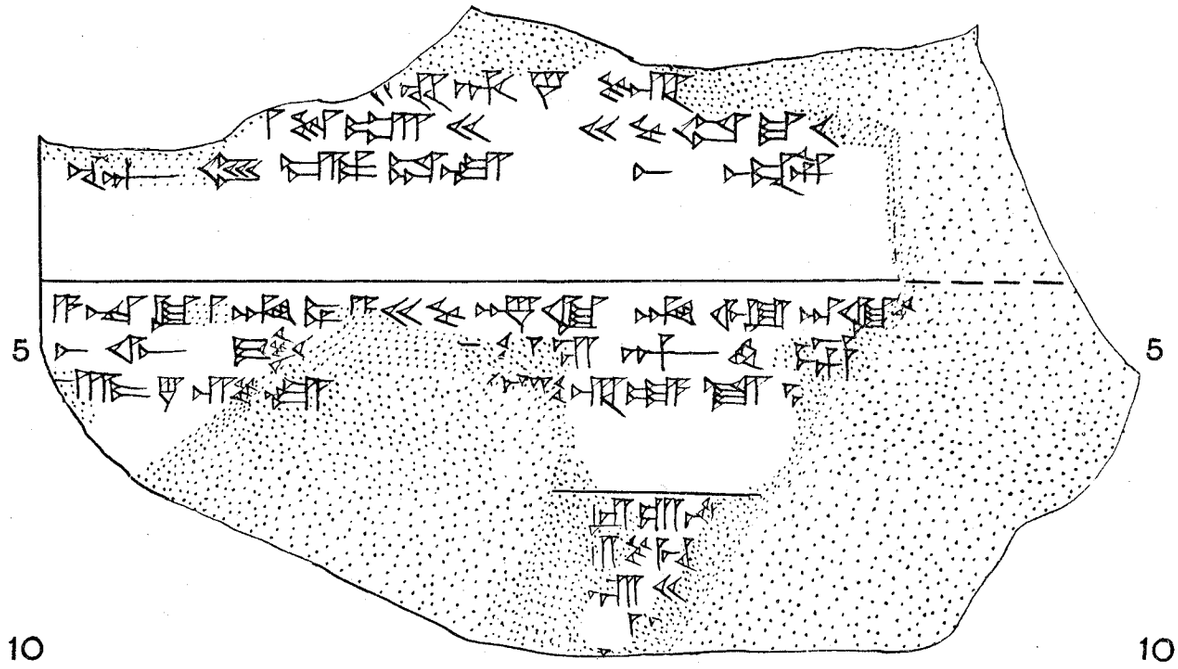


ASSYRIAN HISTORICAL TEXTS.

EPIGRAPHS OF ASHUR-BANI-PAL.

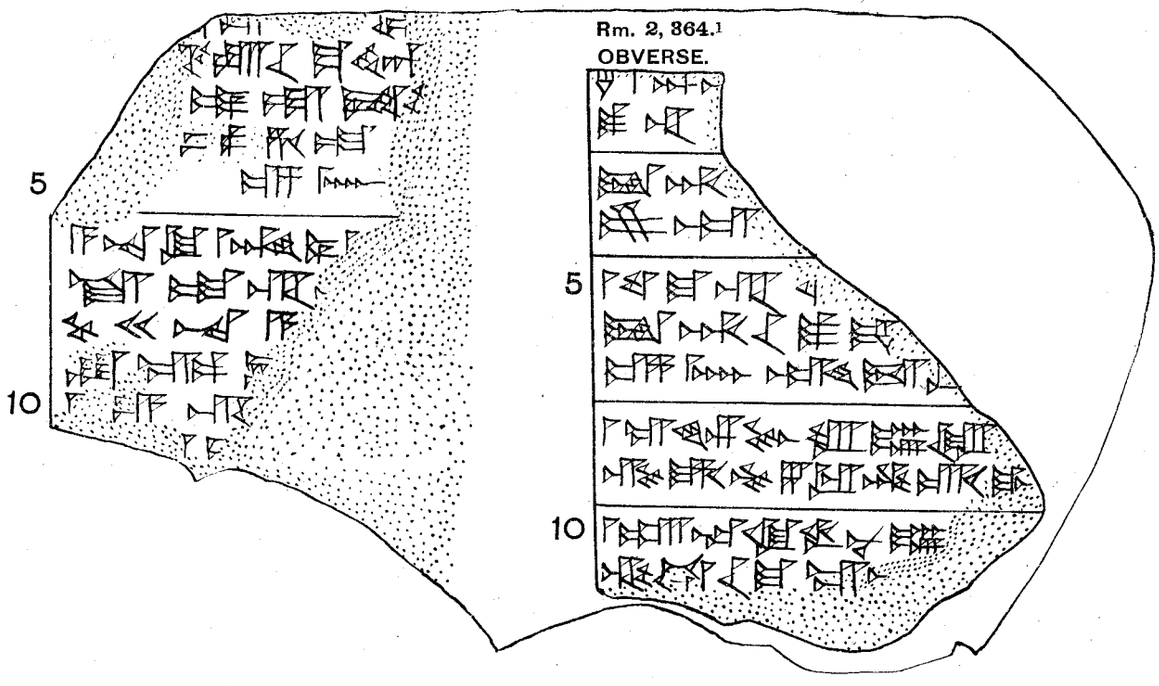
83—1—18, 442.

OBVERSE.



83—1—18, 442.

REVERSE.



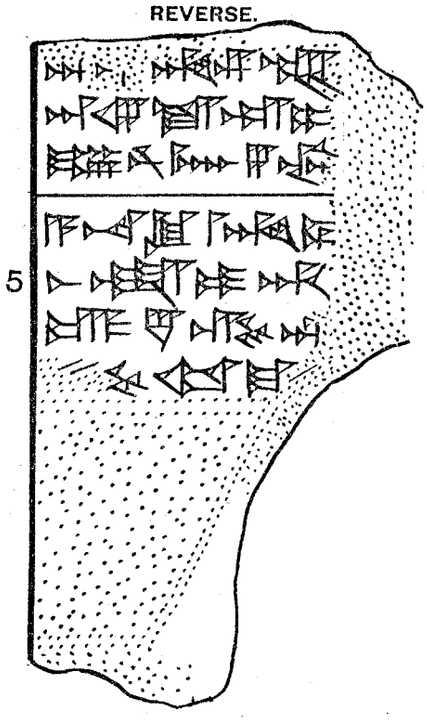
[1] For the Reverse and Left Side of Rm. 2, 364, see plate 35.

ASSYRIAN HISTORICAL INSCRIPTIONS.

EPIGRAPHS OF ASHUR-BANI-PAL.

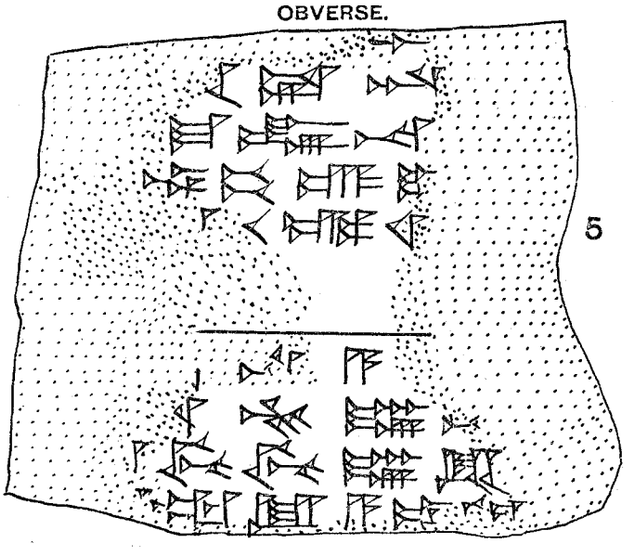
Rm. 2, 364.

REVERSE.



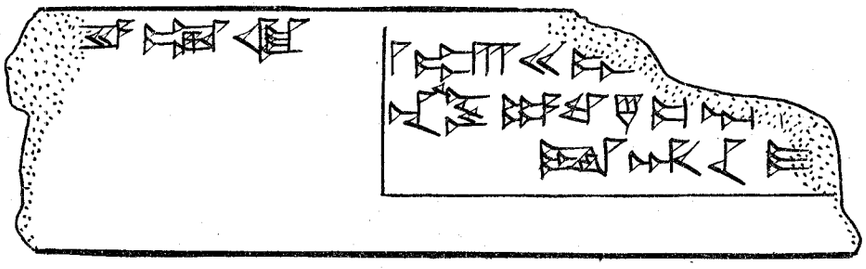
80—7—19, 133.

OBVERSE.



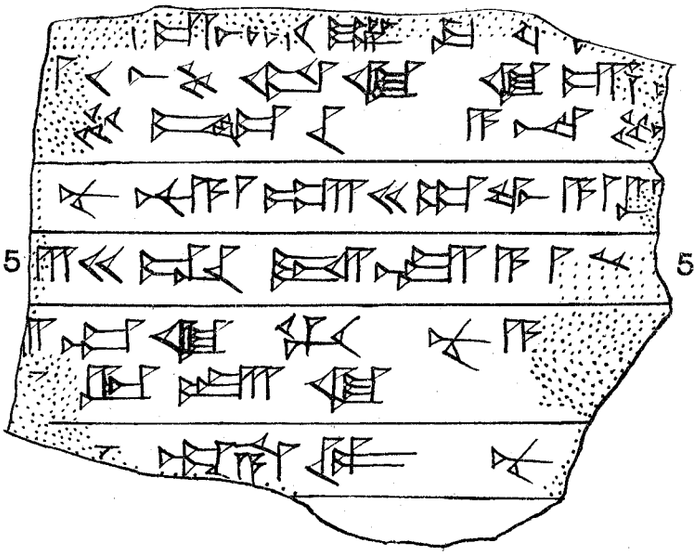
Rm. 2, 364.

LEFT SIDE.



80—7—19, 133.

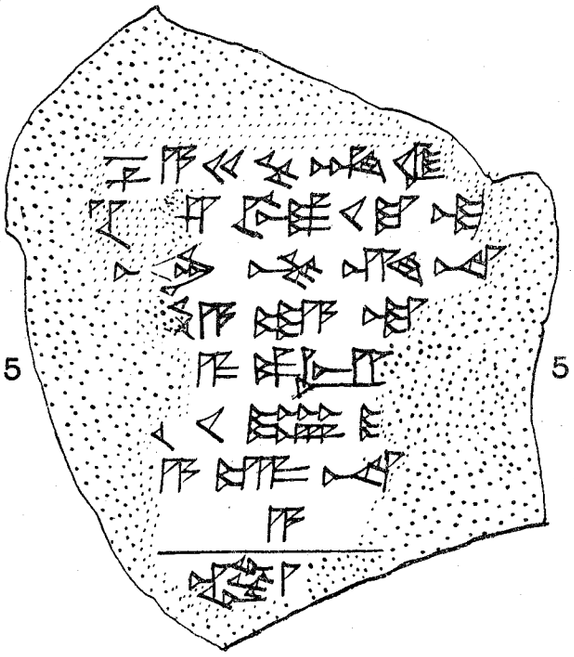
REVERSE.



ASSYRIAN HISTORICAL TEXTS.

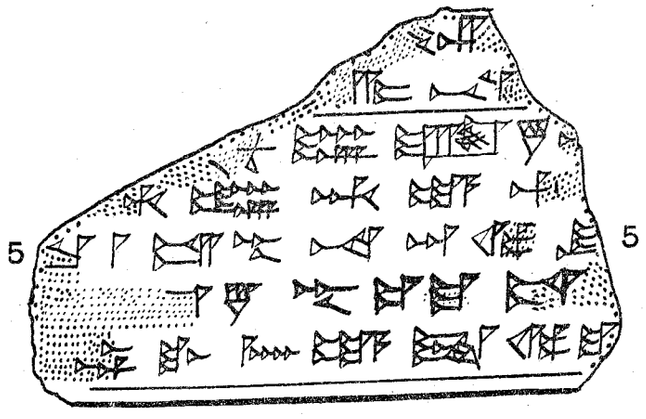
EPIGRAPHS OF ASHUR-BANI-PAL.

K. 13653.

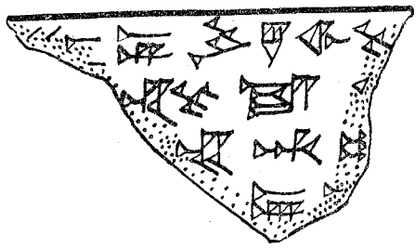


K. 13765.

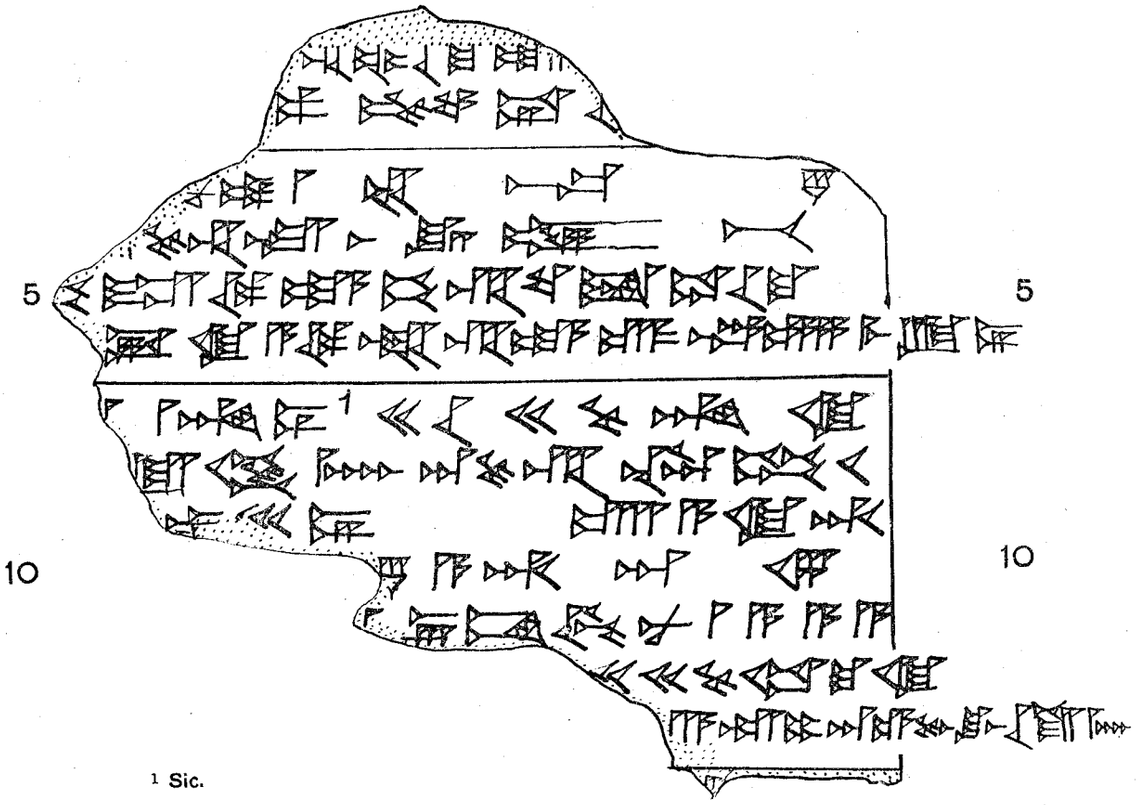
OBVERSE.



REVERSE.



K. 2637.



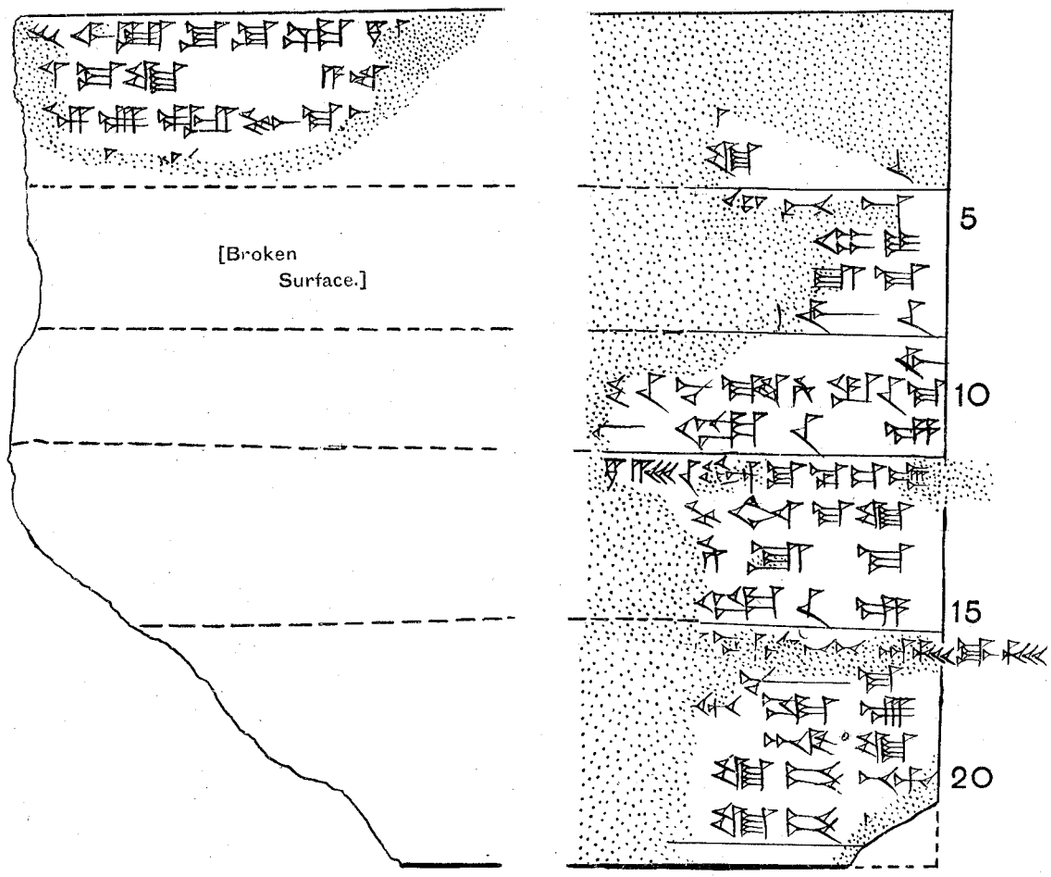
[1] Sic.

ASSYRIAN HISTORICAL TEXTS.

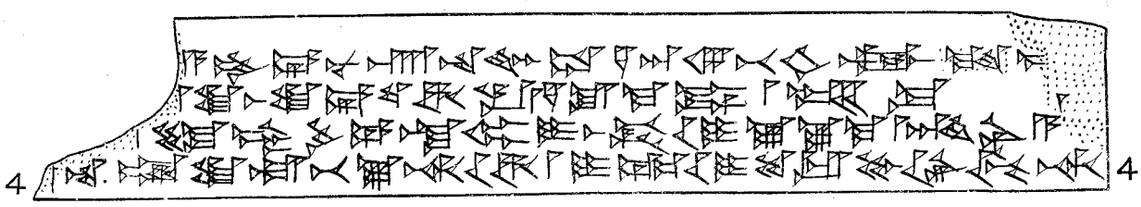
OMENS OF ASHUR-BANI-PAL.

Rm. 2, 455.

OBVERSE. [1]



REVERSE.



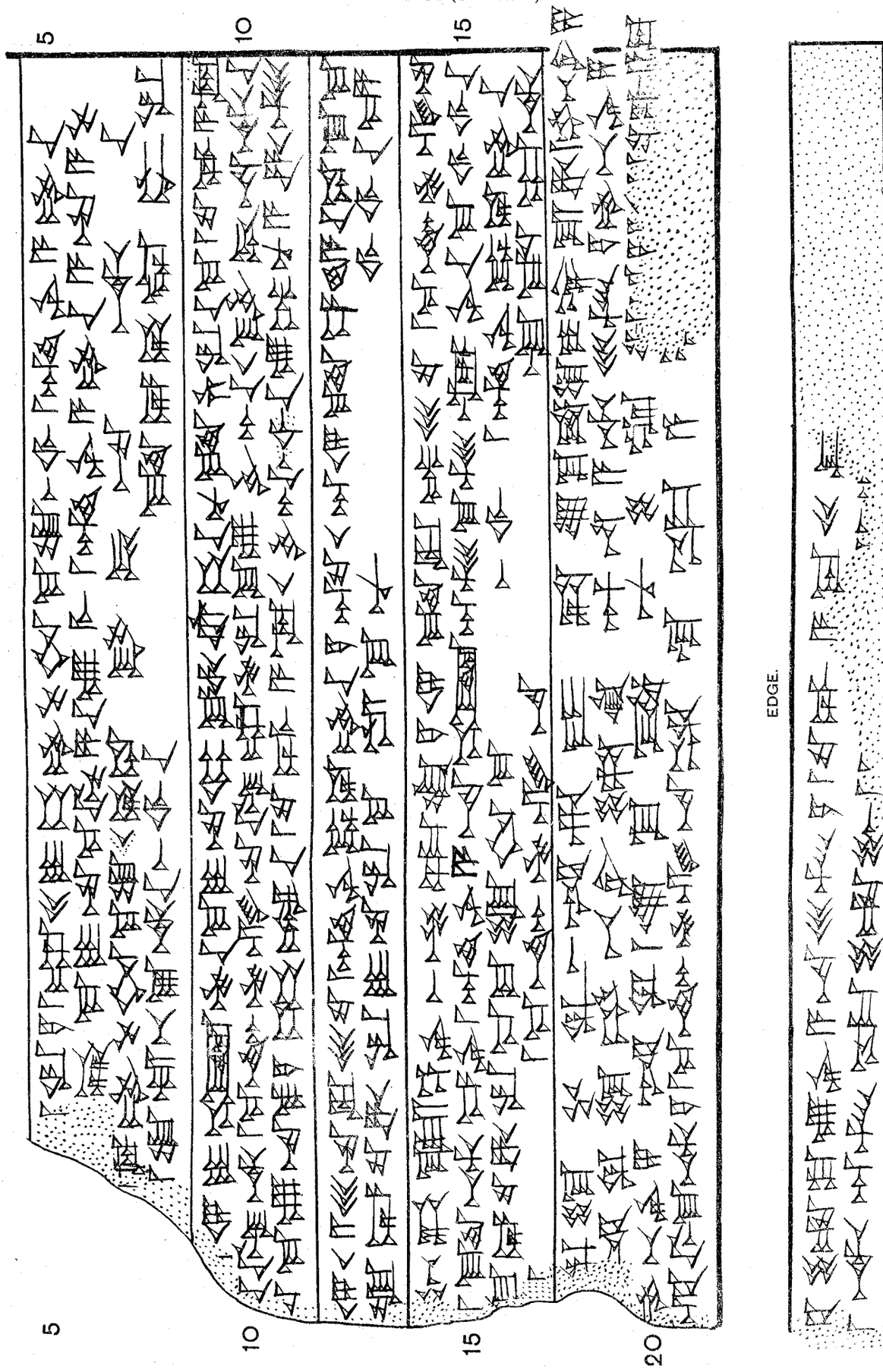
[1] The breadth of the tablet is shown on the continuation of the Reverse copied on Plate 38.

ASSYRIAN HISTORICAL TEXTS.

OMENS OF ASHUR-BANI-PAL.

Rm. 2, 455.

REVERSE (CONTINUED).

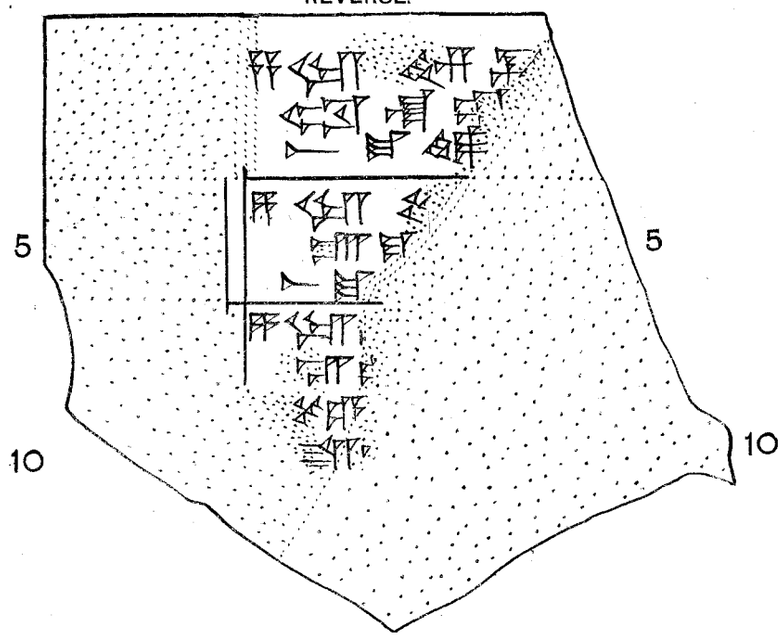


ASSYRIAN HISTORICAL TEXTS.

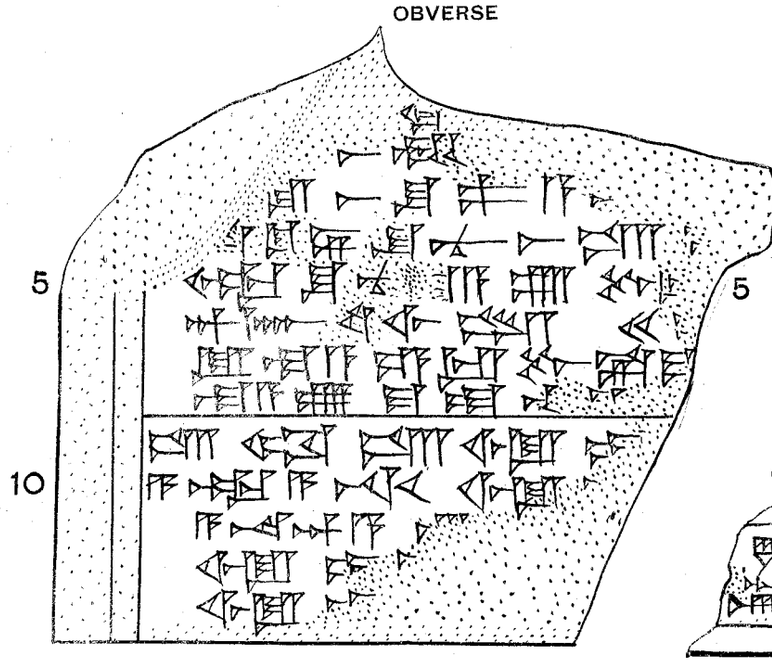
MISCELLANEOUS EPIGRAPHS.

Bu. 91—5—9, 152.

REVERSE.



OBVERSE

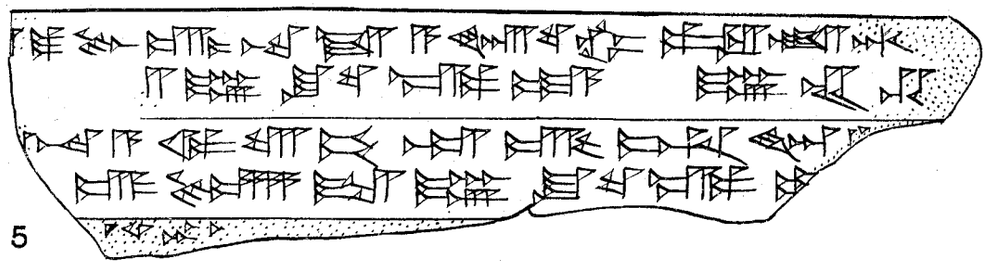


K. 2649.

OBVERSE.

K. 2649.

REVERSE.

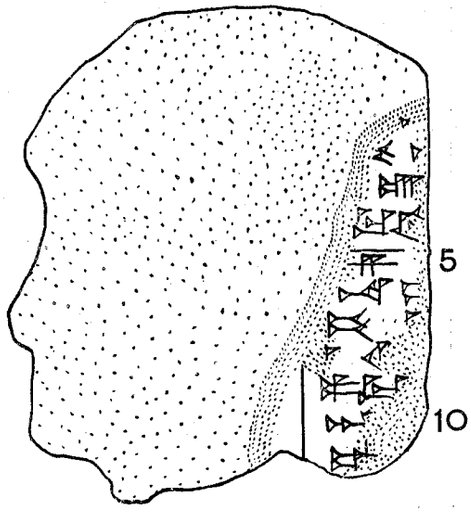


ASSYRIAN HISTORICAL TEXTS.

MISCELLANEOUS EPIGRAPHS, ETC.

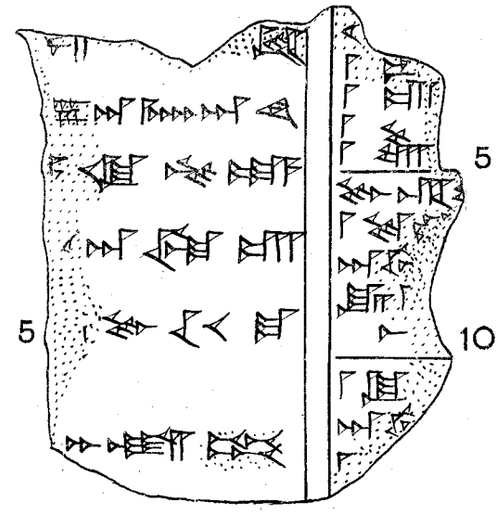
K. 6397.

OBVERSE.

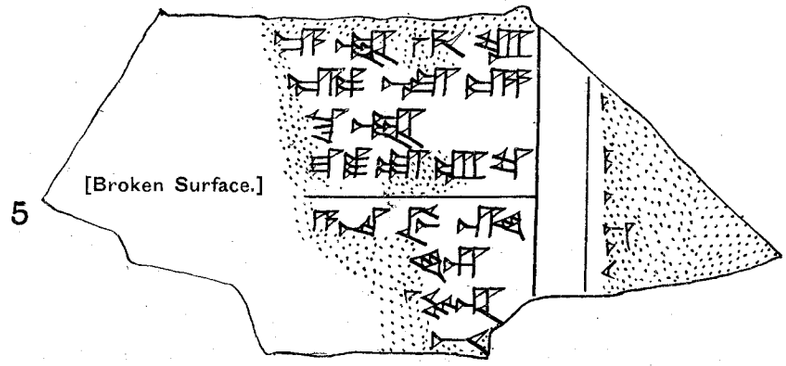


K. 6397.

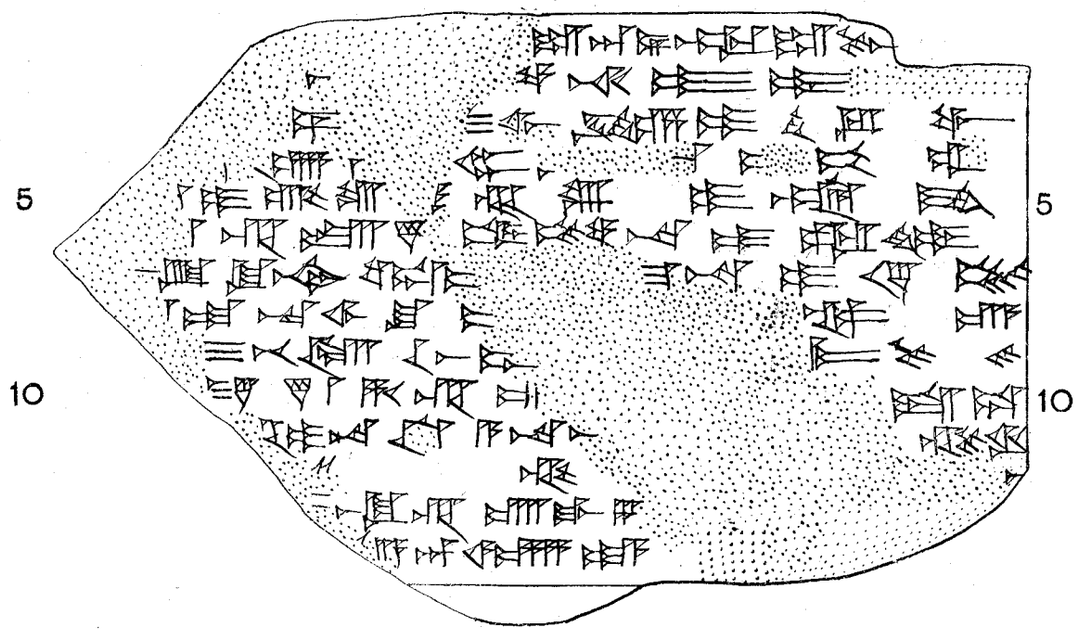
REVERSE.



Rm. 1012.



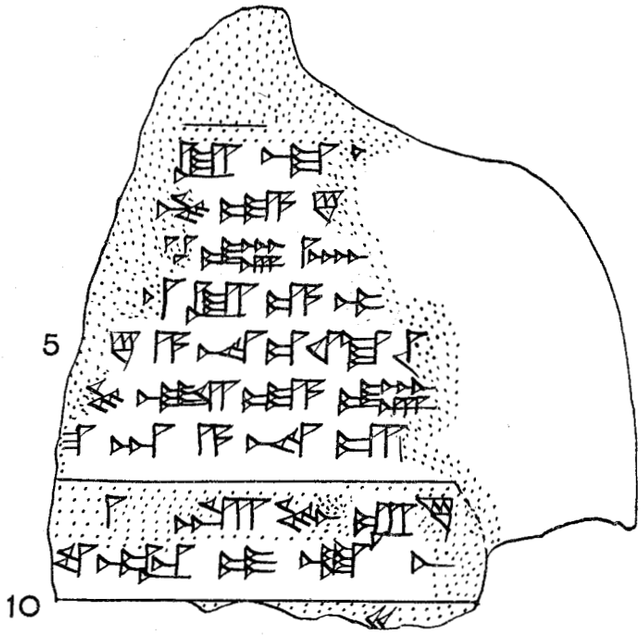
79—7—8, 133.



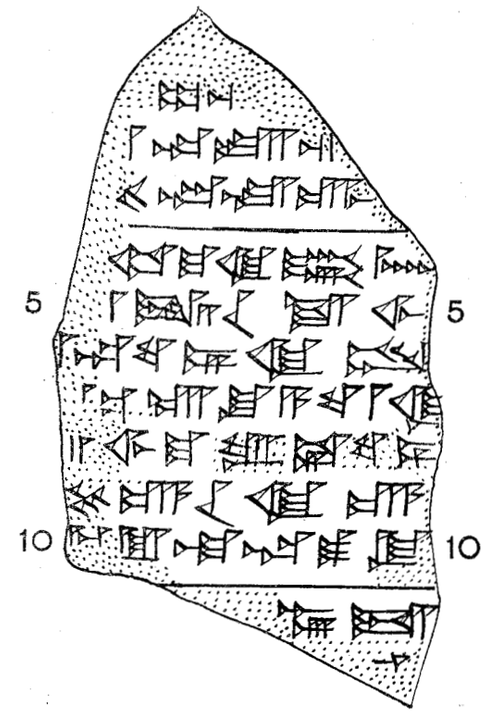
ASSYRIAN HISTORICAL TEXTS.

MISCELLANEOUS EPIGRAPHS.

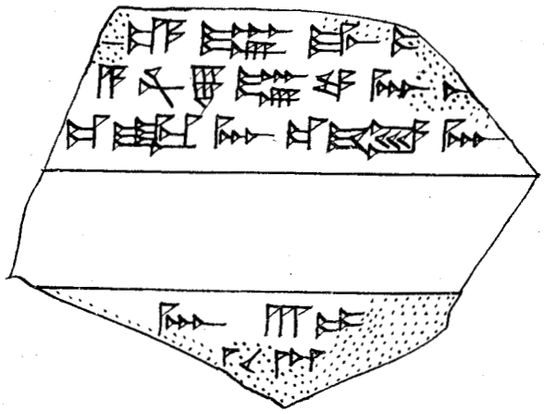
K. 13986.



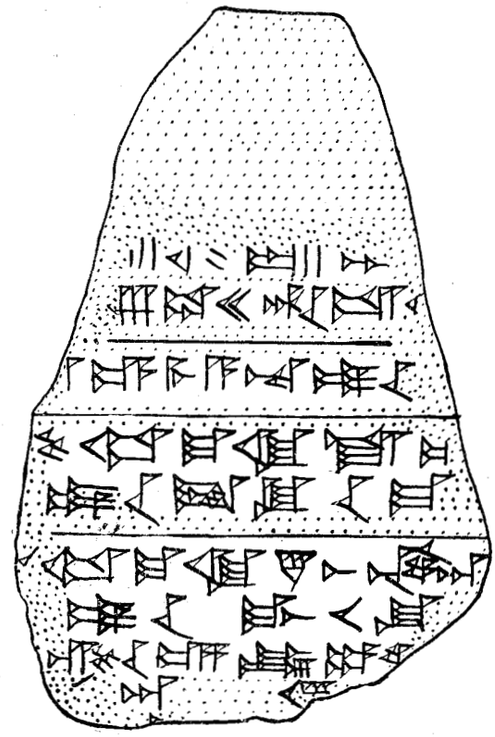
Sm. 713.



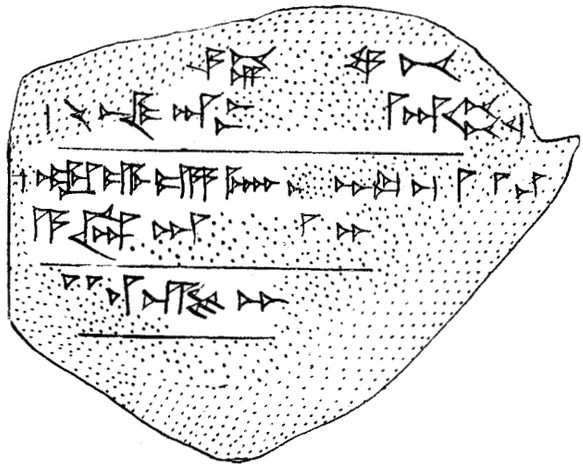
83—1—18, 714.



K. 4527.



82—5—22, 142.

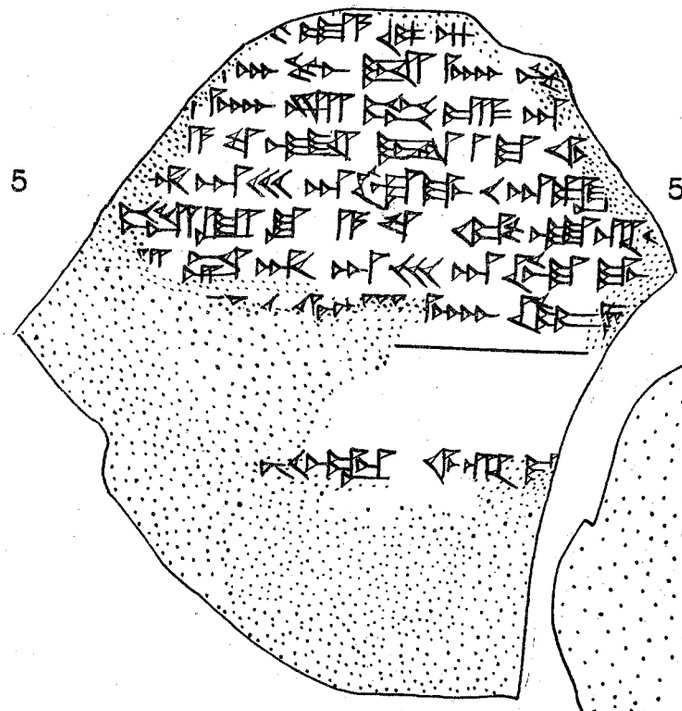


ASSYRIAN HISTORICAL TEXTS.

MISCELLANEOUS EPIGRAPHS, ETC.

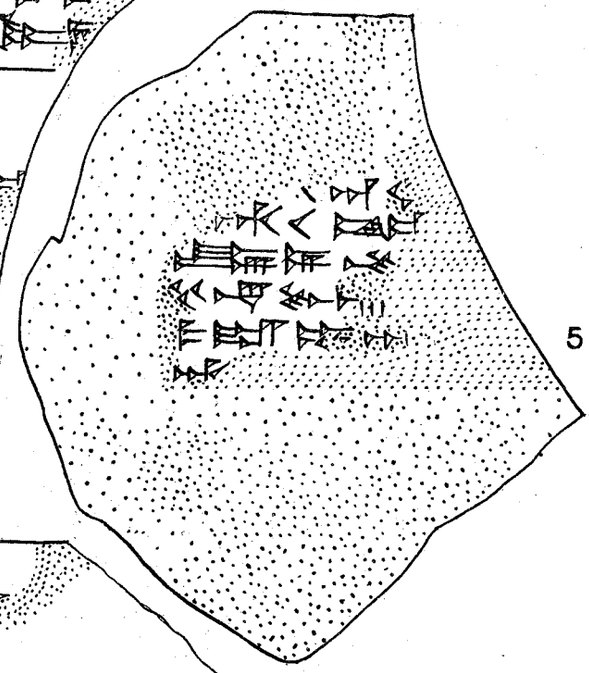
79—7—8, 134.

REVERSE.



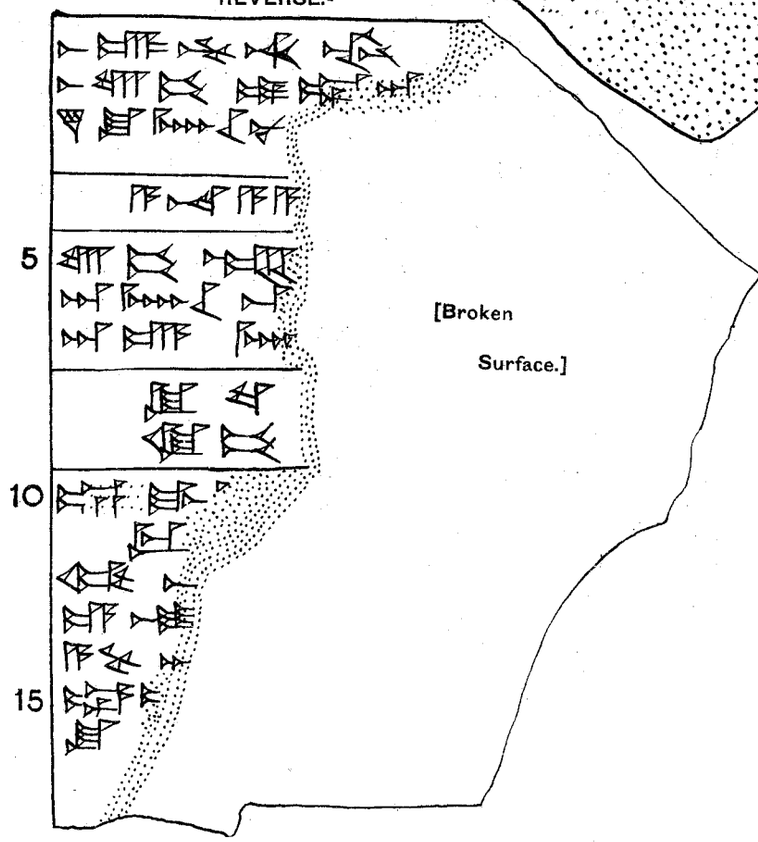
79—7—8, 134.

OBVERSE.



K. 3181.

REVERSE.[1]



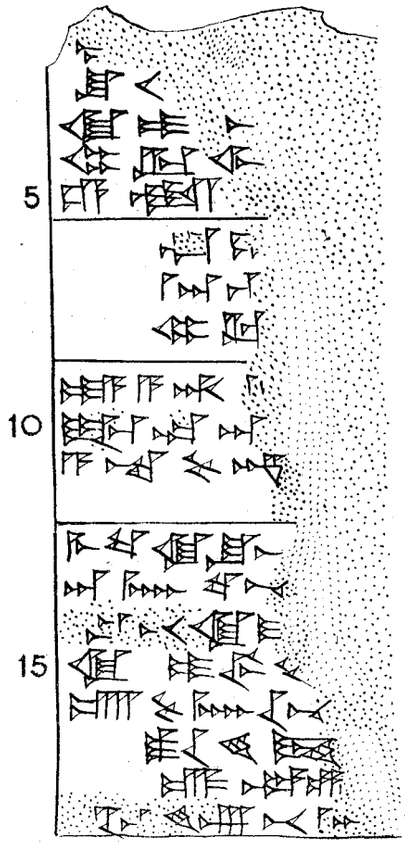
[1] For OBVERSE, vid. Plate 43.

ASSYRIAN HISTORICAL TEXTS.

MISCELLANEOUS EPIGRAPHS.

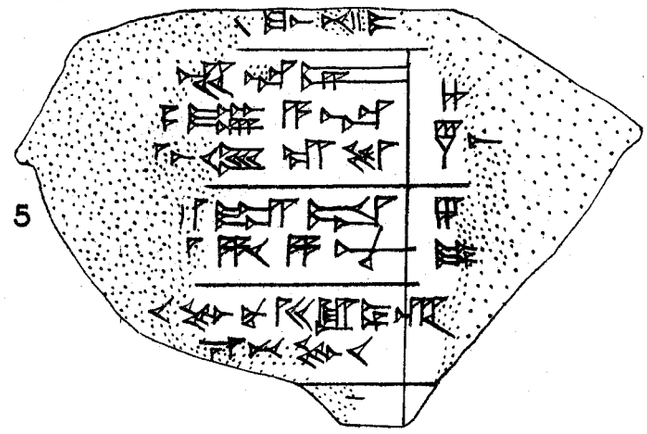
K. 3181.

OBVERSE.[1]



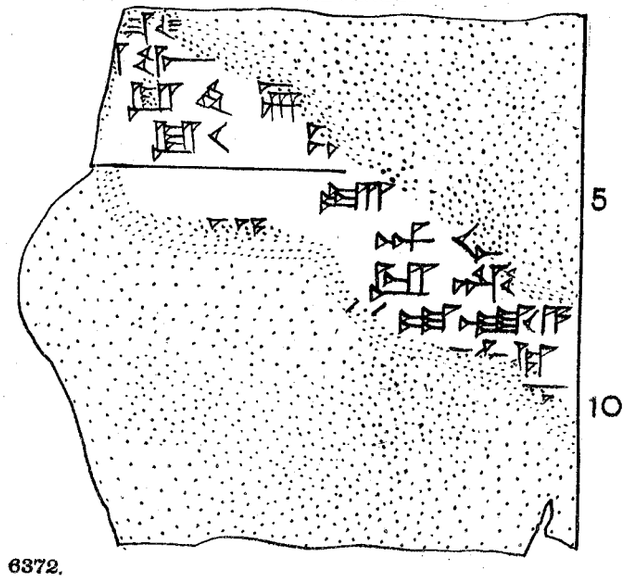
[1] For REVERSE, vid. Plate 42.

81—2—4, 403.



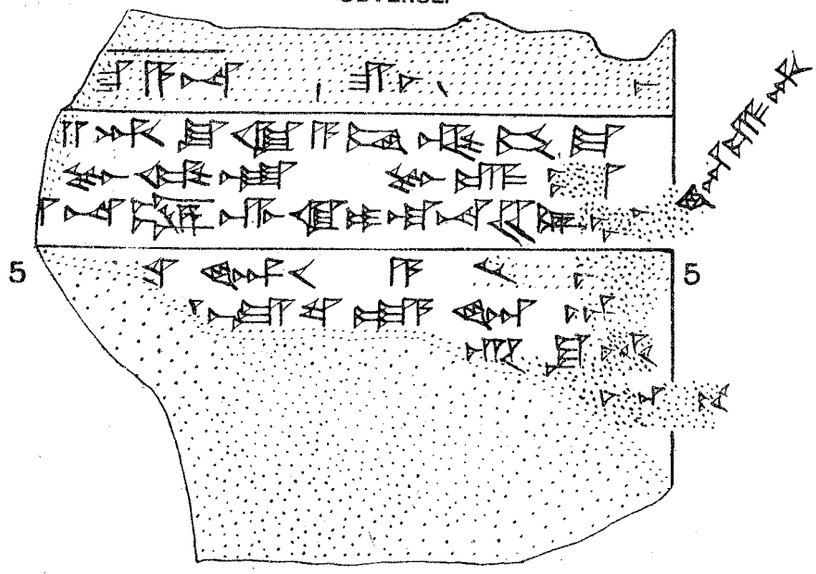
K. 6372.

REVERSE.



K. 6372.

OBVERSE.

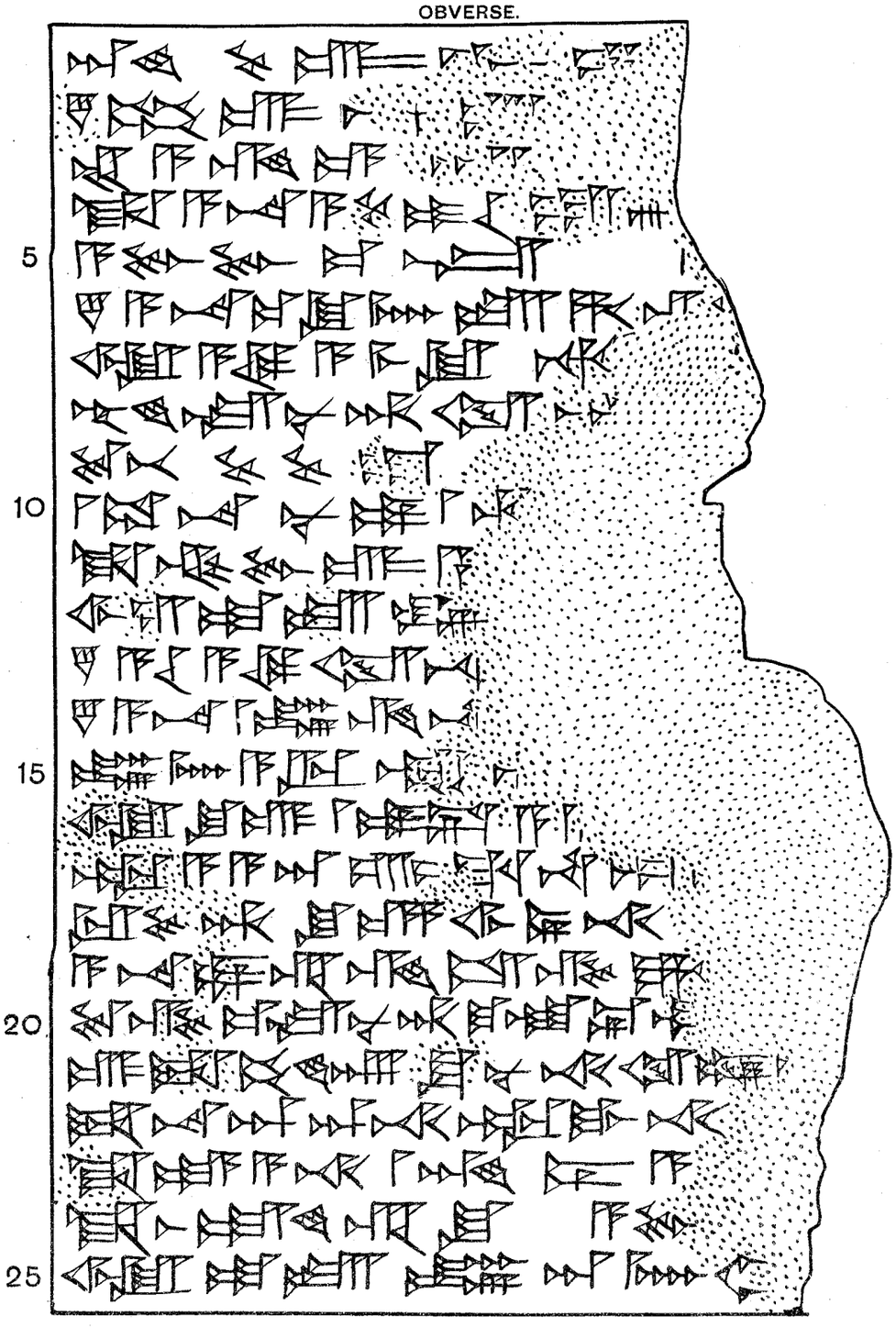


ASSYRIAN HISTORICAL TEXTS.

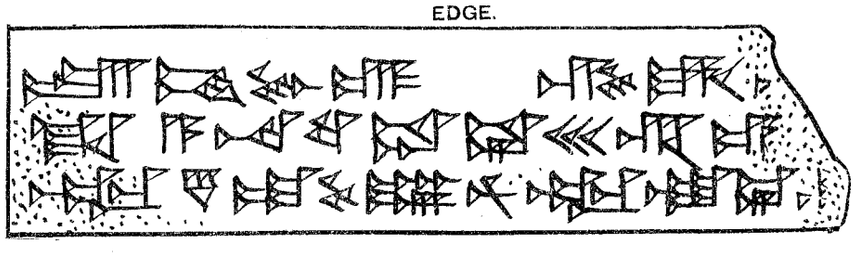
INSCRIPTIONS OF ASHUR-BANI-PAL.

K. 3408.

OBVERSE.



EDGE.

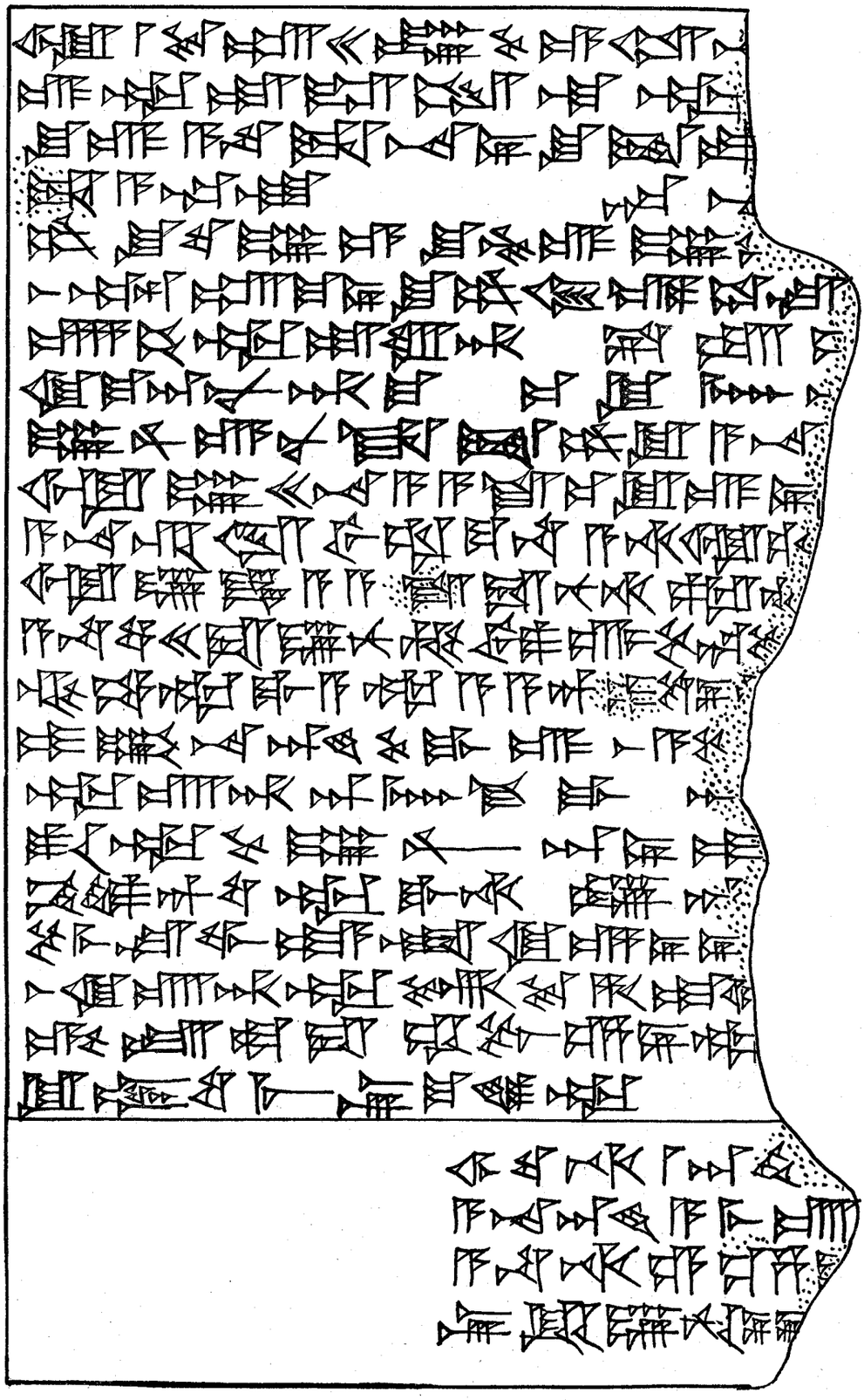


ASSYRIAN HISTORICAL TEXTS.

INSCRIPTIONS OF ASHUR-BANI-PAL.

K. 3408.

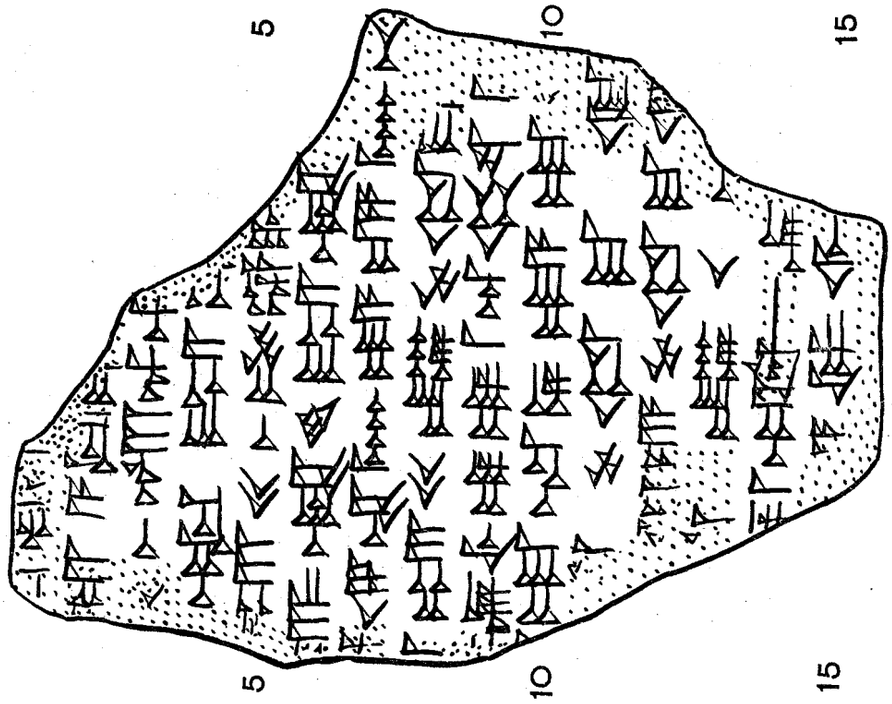
REVERSE.



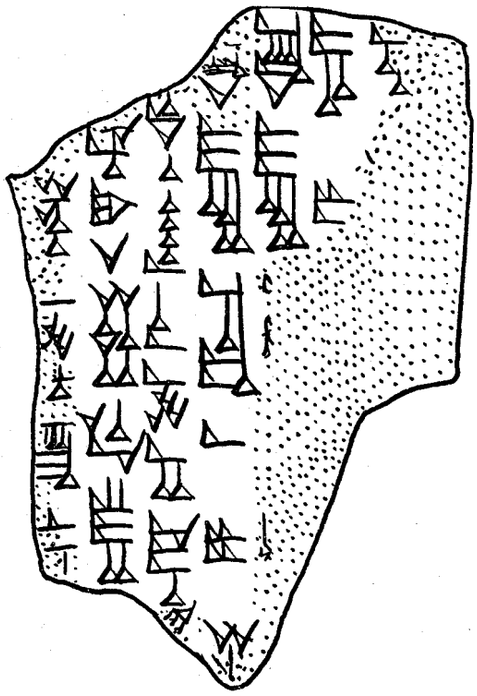
ASSYRIAN HISTORICAL TEXTS.

INSCRIPTIONS OF ASHUR-BANI-PAL.

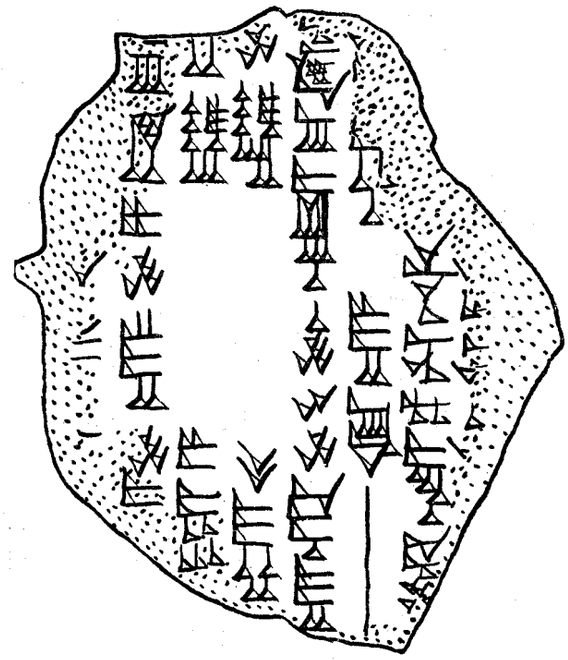
K. 11289.



K. 13440.



K. 11389.

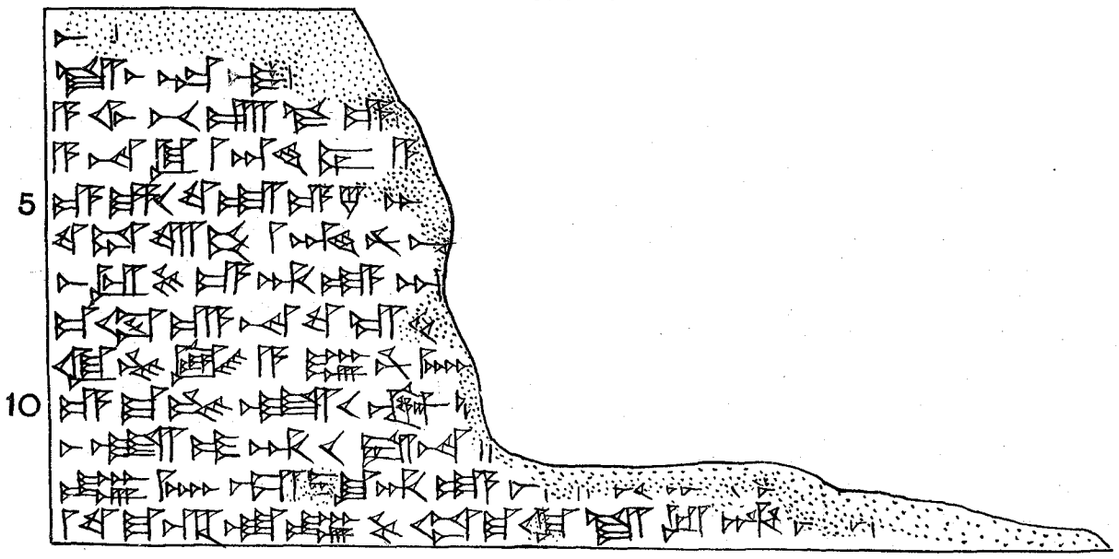


ASSYRIAN HISTORICAL TEXTS.

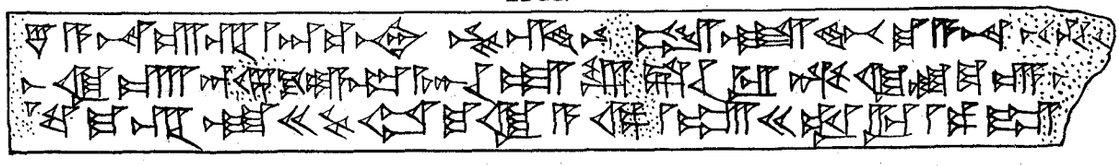
INSCRIPTIONS OF ASHUR-BANI-PAL.

K. 1609 + K. 4699.

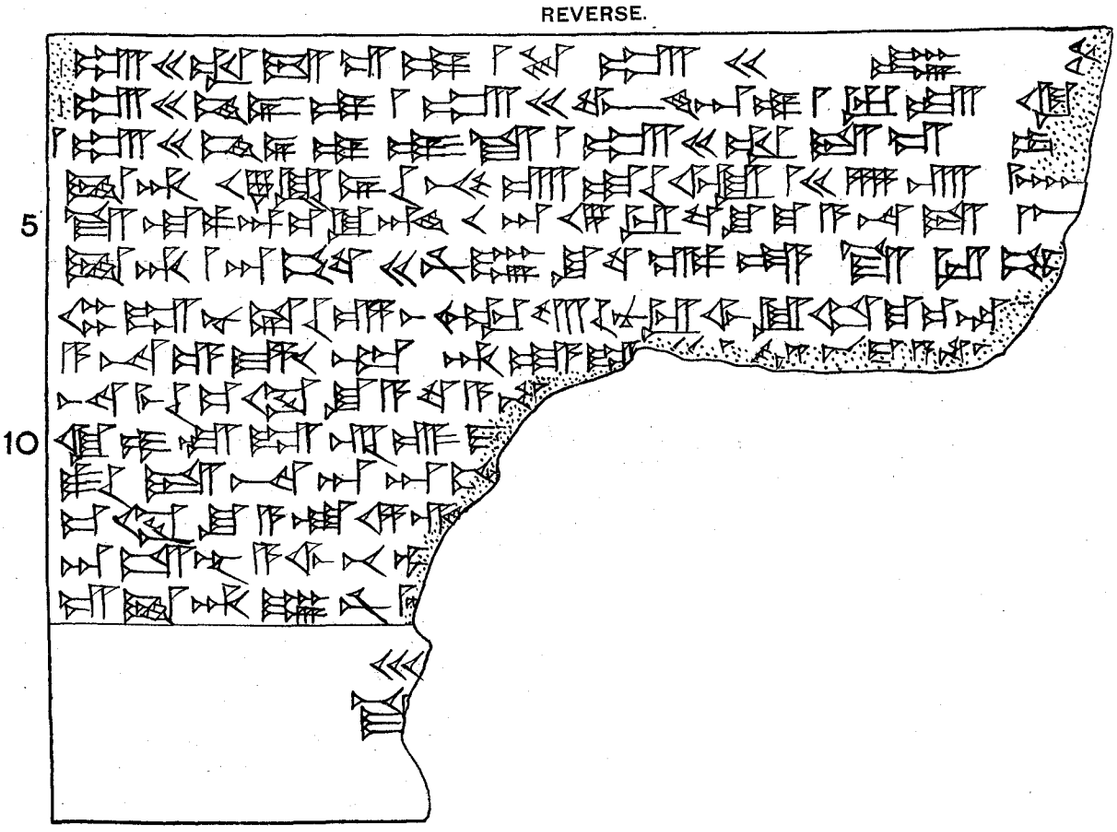
OBVERSE.



EDGE.



REVERSE.

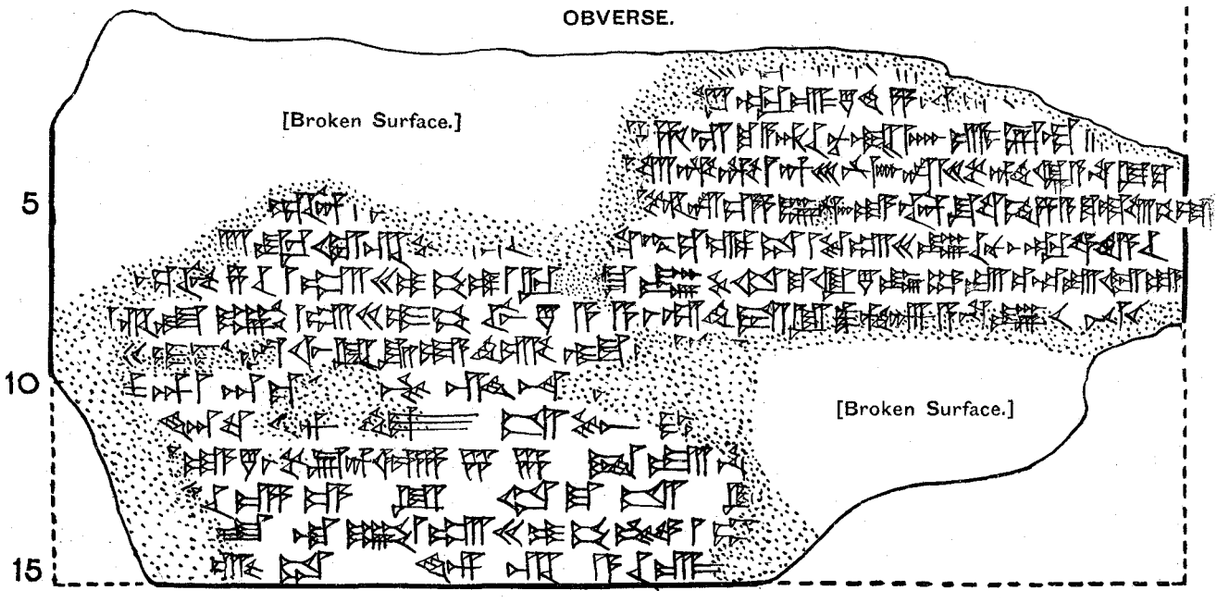


ASSYRIAN HISTORICAL TEXTS.

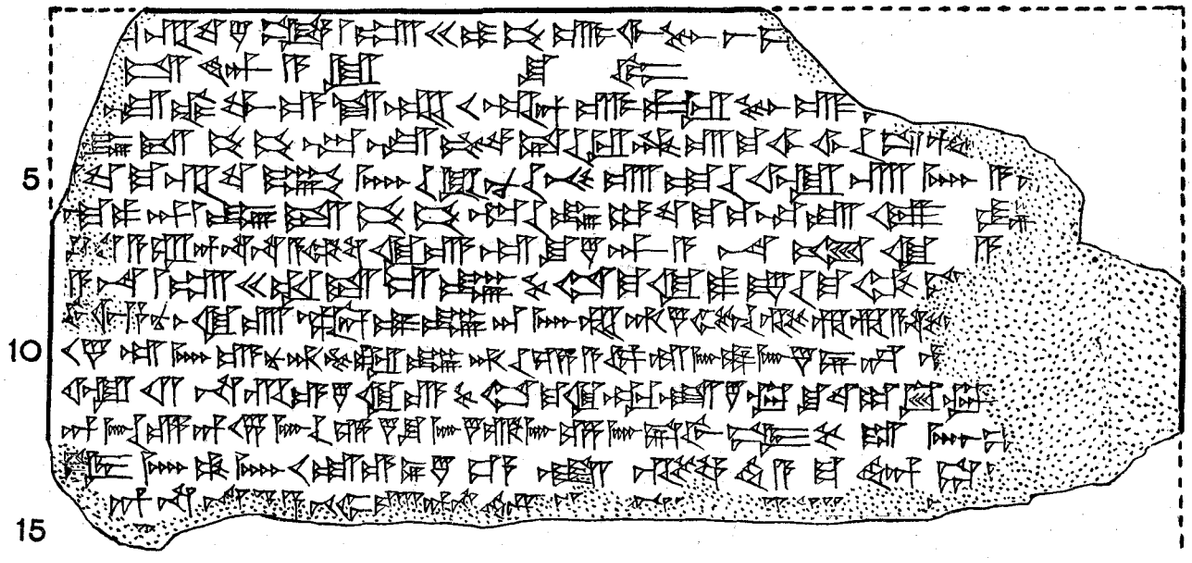
INSCRIPTIONS OF ASHUR-BANI-PAL.

K. 1364.

OBVERSE.



REVERSE.

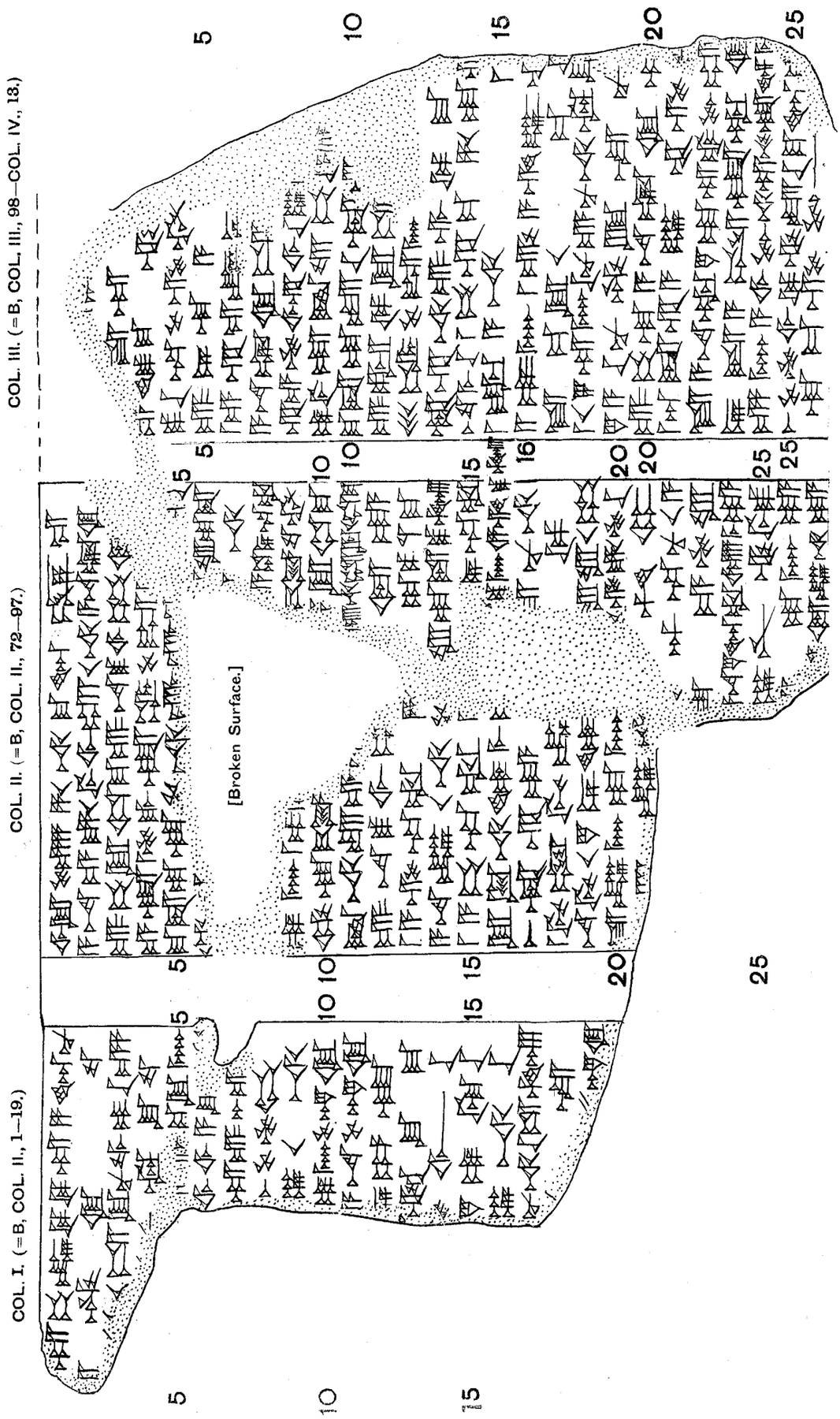


ASSYRIAN HISTORICAL TEXTS.

INSCRIPTIONS OF ASHUR-BANI-PAL.

CYLINDER.

K. 1713 + K. 1779 + S. 1878.

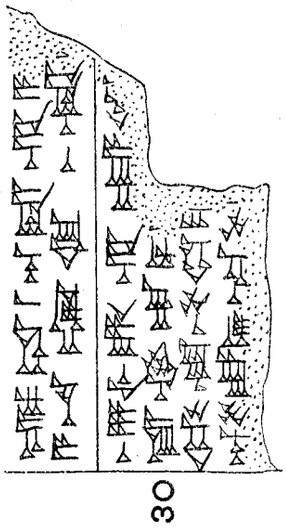


ASSYRIAN HISTORICAL TEXTS.

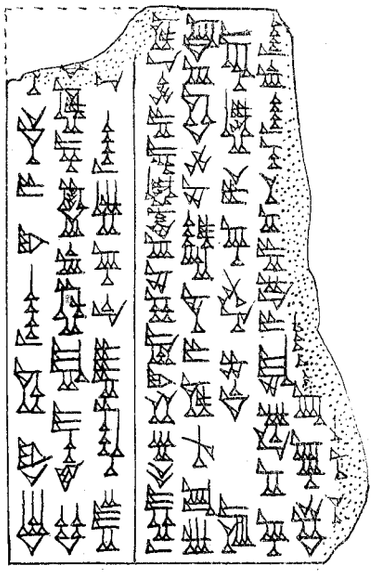
INSCRIPTIONS OF ASHUR-BANI-PAL.

K. 1713 + K. 1779 + S. 1878.

COL. III. (CONTINUED).
(= B. COL. IV., 14—20.)



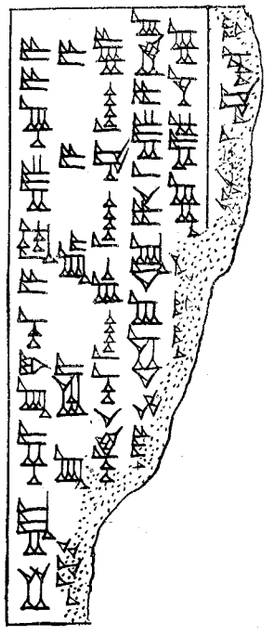
COL. VI. (= B. COL. VI., 86—93.)



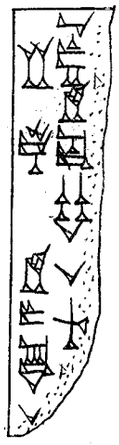
K. 1713 + K. 1779 + S. 1878.

COL. II. (CONTINUED).
(= B. COL. III., 1—3.)

COL. V. (= B. COL. VI., 6—10.)



COL. IV. (= B. COL. V., 21—22.)



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